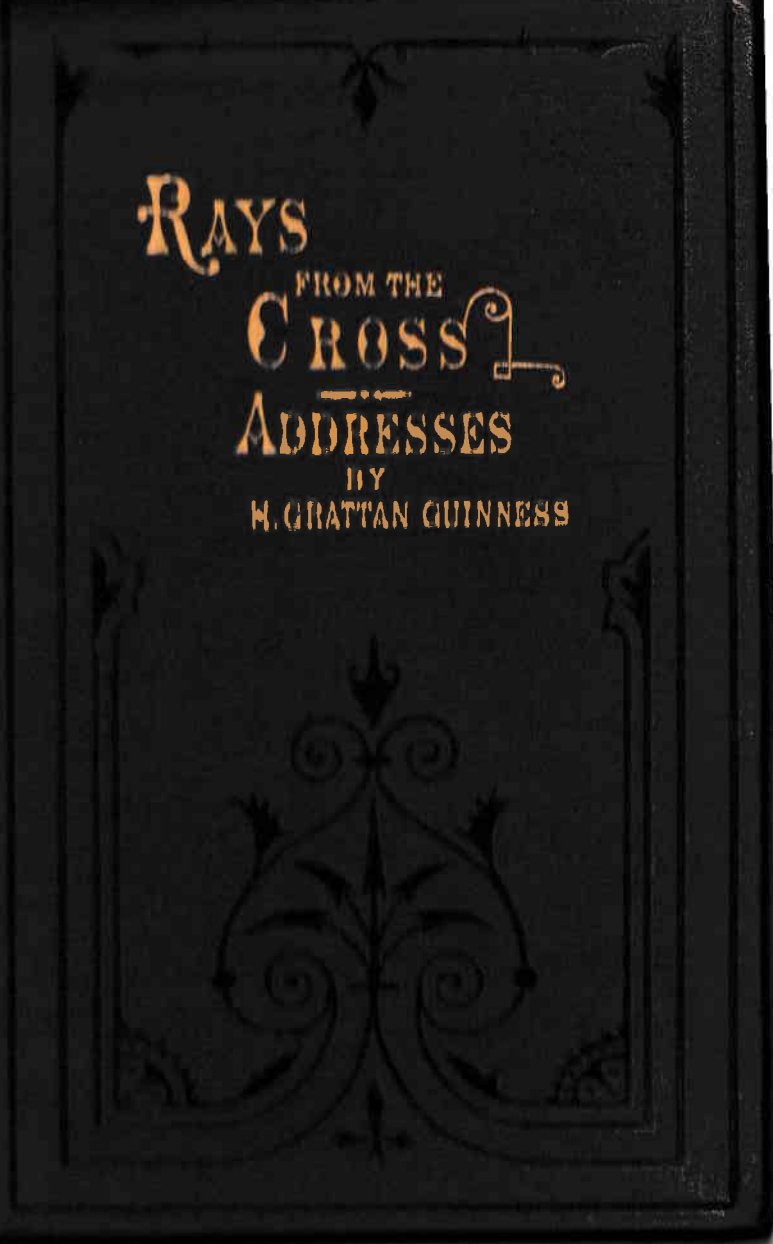


RAY
FROM THE
CROSS
ADDRESSES
BY
H. GRATTAN GUINNESS



RAY
FROM THE
CROSS
ADDRESSES
BY
H. GRATTAN GUINNESS

RAY'S FROM THE CROSS,
ADDRESSES BY H. GRATTAN GUINNESS.

RAY'S FROM THE CROSS.

Six Addresses

BY

H. GRATTAN GUINNESS.

"The preaching of the cross is to them that perish foolishness ; but
unto us which are saved it is the power of God."—1 Cor. i. 18.

LONDON :

J. F. SHAW & CO., 48, PATERNOSTER ROW, E.C.

1874.

PREFATORY NOTE.

THESE Addresses are, for the most part, from the unrevised notes of a hearer, in the Merrion Hall, Dublin, where they were delivered. Some of them have appeared in *The Latter-Rain* ; but others have been added from MSS. They are sent forth in this collected form, with the fervent hope and prayer that the Lord's richest blessing may accompany their perusal by thoughtful persons, to the glory of God and the conversion of souls.

C. R. H.

St. John's Wood, N.W.

CONTENTS.

	PAGE.
THE HOLINESS OF SCRIPTURE AN EVIDENCE OF ITS TRUTHFULNESS	7
FACTS, NOT FABLES	21
BEHOLD YOUR GOD!	41
"THE KNOWLEDGE OF THE GLORY OF GOD"	59
CHRIST DESPISED AND REJECTED	75
THE SPIRITUAL AND CARNAL MINDS . . .	93

THE HOLINESS OF SCRIPTURE
AN EVIDENCE OF ITS TRUTHFULNESS.

THE HOLINESS OF SCRIPTURE
AN EVIDENCE OF ITS TRUTHFULNESS.

THIS subject was pressed upon my mind by an interview I had last week with an infidel. I will try to give, as briefly as I can, a *resumé* of my thoughts about it. They have been edifying and establishing to my own soul, and I trust they may be so to others. This is not the first time I have derived good indirectly through contact with enemies of the truth. Their opposition to the Word of God provokes in the believer a *closer examination* of that Word, which always results in a clearer view of its glory, and a profounder conviction of its divinity.

Without further introduction, let me enter at once into my subject, that of the *evidence* afforded by the *holiness* of the Scriptures to the *truthfulness* of their teachings and claims.

Like Jesus, the Scriptures calmly, unvaryingly, and majestically assert themselves to be from God. Yet on the subject of the *evidences* of the truthfulness of their teachings and claims they say but little. Not that they are silent upon the subject. Like Him,

when questioned and opposed, they point to the evidences afforded by the accomplishment of prophecy, by miracles, by the direct witness of God, by their effects, (John v. 30—47); but, like Him, they do not put their evidence in the foremost place; but rather *present themselves first*, relying upon the simple shining forth of their true character before the minds of those *taught by the Holy Ghost*, to secure for them the reception they seek. Light is self-evidencing *to those who can see*. It needs none to say of it, That is light. Wisdom is justified of her children.

One of the leading and most glorious features of their character thus presented is *holiness*. From first to last the teachings of the Scriptures are as intolerant of evil, and glow with as celestial a purity, as those of Christ Himself. They are light, and in them is no darkness at all. Like Him, they rise before us from their mysterious and sacred conception, grow through the years of their spotless youth, and reaching their maturity, traverse the dark wilderness *Godwards*, drawing the wondering world after them, healing the multitudes, scorned or adored according to the characters they encounter; like Him rejected, like Him exalted, and glorified. In this passage across the ages of human history, all that the Bible touches upon, all it describes of evil and of good, becomes the occasion of unveiling its own spotless perfection. In their utterances, their aims,

their efforts, the Scriptures, like Christ, manifest a spirit perfectly holy and without sin.

How pure is *the object of their worship*—the great Being they reveal, proclaim, adore! Before the eyes of Jesus evermore remained the glorious vision of an unseen God. Like Him, the Scripture gazes at the face of the Eternal Father, and glows with the reflection of His holiness. It beholds Him in creation, in providence, in grace, in judgment. It never ceases to speak of Jehovah; holy, holy, holy is the God whom it unveils; of purer eyes than to behold iniquity; light; love; a consuming fire; a Spirit; Eternal; Almighty; blessed for ever; ruling over all; surrounded, obeyed, praised by holy seraphim; forgiving iniquity, transgression and sin, by righteous mediation and sacrifice, in the riches of His grace; but visiting the transgressions of the fathers upon the children to the third and fourth generation; slow to anger; fearful in holiness; shunned by the wicked; dreaded by devils; the Judge of all; whose righteousness, whose mercy, whose glory shall never change or pass away.

Like Jesus, how pure is Scripture in all its *utterances as to sin*! With what simplicity and purity it describes it! How briefly it touches on the details of evil; how strongly it brings out all the horrors of its effects. Think of its history of the fall, the flood, the destruction of Sodom, the sins and punishments of Israel, the transgressions

and chastisements of God's own children. Like Jesus, it reveals the depths of the heart, unbosoms man to himself, touches the evil, as sunshine the darkness, to dispel it—as Christ the leper, to bring healing, itself remaining undefiled. Search it for the most transient *sympathy* with the world of iniquity it discovers, and you search in vain. The eyes with which it gazes at evil are not those of wanton flesh and blood, but are as a flame of fire; the countenance with which it rebukes it is terrible as the lightning.

How holy are the *laws* it imposes, the precepts it delivers! Like the laws of Jesus in the New Testament, the laws of Scripture, as a whole, are the written embodiment of perfection. Ponder the laws given by Moses. Think of the table of the ten commandments, guarding as they do from violation all the great interests of God and man. Think of all the other moral precepts of that law, and of the great summary of those precepts in the law of perfect love to God and to man. Think of the ceremonial laws; interpret them as the Scripture interprets them, and consider the spotless holiness they were intended to inculcate and defend. Think then of the preceptive teaching of the apostles; for example, of Paul in Romans xii.; think of the entire moral teachings of Scripture. Can man conceive a purer purity than the purity of heart, of thought, of word, of life, that it commands? Nay, too pure to

be comprehended save by the sanctified, thy purity, O Word of God, is that for which the righteous hunger and thirst; whose souls break for the longing that they have at all times to Thy commandments!

Like those of Jesus, all the *antipathies* of Scripture are holy antipathies. It hates the evil; it loves the good. Its war is with Satan. Its work is the destruction of his works. Its triumph, victory over him; yea, over sin in every form, in every heart, in every age. It cannot bear them that are evil; it tries them that say they are apostles, prophets, saints, and are not, and finds them liars; it abhors all that is evil; its hatred to those that hate God, is a perfect hatred—it counts them its enemies.

Like those of Jesus, the *prayers*, the *desires*, the *objects*, the *expectations* of Scripture, are all holy. How it weeps over sin! Think of the 51st Psalm; think of one half the Psalms. Think of Paul's prayers in Ephesians, Colossians, Thessalonians. Think of the prayers in Revelation. Think of all the prayers of patriarchs and prophets it contains. What do they cry for? Is there in all this Book of prayers one single sinful desire? Think of the objects for which Christ not only prayed, but lived and died! Think, then, of the objects for which Moses wrote, and David, and the prophets, and the apostles—for which they, too, suffered—for which many, yea, most of them, were slain! What were

they? Selfish? sinful? earthly? Sought they not righteousness? Sought they not God, His kingdom, His glory, His will; the saving of souls from death; the filling of heaven with the redeemed, the blood-washed, the purified? Is it not true of the Bible, as a whole, that this is all its purpose and all its desire?

Then think of the *holiness of its effects*. No man ever exerted such an influence over the world as Christ. No book ever exerted such an influence as the Bible! What have they wrought? What have they found men? and what have they made those who have received them? Take, as an example of their influence, the character of Paul, of John, of the hundreds one might name who have received that Christ, who have hid in their hearts that Word, and have thus been sanctified. Who can describe the effects on them of that Word which is their meditation all the day; of that Word in which they have delighted more than in all the treasures of earth besides? How hath it tamed their passions, and cleansed their affections, and kindled their aspirations, and inspired their prayers, their praises, and instigated their labours, and sustained them in their sufferings, in their martyrdoms? The tree is known by its fruits. Christ, then, is known by His *true* disciples, and Scripture by the lives of *true* believers—the holiest, the happiest of men. Who has ever deeply, truly received Him and them, and

not been sanctified? Of all these holy effects, the cause must be holy. The Book, which in this sense doeth righteousness, must be righteous. The Word which sanctifies must be pure.

Now, does not this marked holiness of the Book afford the most conclusive evidence of its truthfulness? What must have been the characters of the men who wrote it? They could not have been bad men. Bad men could never have conceived a religion so pure as that of the Bible, so elevated, so Divine. Could they even have conceived it, they would have been the last to desire its promulgation and establishment; since it wages war against all their favourite lusts and practices—brands them with infamy, and covers them with condemnation. Still less would they have laboured, suffered, sacrificed all, and even died to establish it, to spread such a religion in the world. No! the authors of this holy Book, Moses, Daniel, Paul, John, the prophets, evangelists, apostles, must have been, were *holy* men. Streams so pure must have pure sources; no polluted fountain could have sent them forth. If, then, they were holy men, *they spoke the truth*; they could not have been at the same time the holiest of men and the greatest of liars. No men abhorring that which is evil, and cleaving to that which is good, could have perpetrated such a wholesale, monstrous, systematic fraud as the Bible must be, if not true—could have invented and

imposed upon the world a false and fraudulent religion. *Holy* men could never have *pretended* to be Divinely inspired prophets and heaven-sent apostles, *knowing* they were nothing of the sort; that they had witnessed miracles, seen angels, received revelations, and been entrusted with commission and authority from God Himself, had it not been so. Such men could not have *voluntarily deceived*, that is plain; *nor could they by any possibility have been deceived in such matters, and on such a scale.* One can understand how good men might be betrayed into believing and publishing false traditions, as to persons and events of bygone times; but be it remarked, that the apostles and evangelists *write as eye-witnesses*, and are known to have been contemporaries of The Great Character they describe. They claim credence on the ground that they personally witnessed, heard, saw, handled the things that they relate; this they recognise as an essential qualification of an apostle. "Of these men that have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection;" *i.e.*, an apostle in the place of Judas. Paul says, "Am I not an apostle? have I not *seen* Jesus Christ our Lord?" and "I certify you, brethren, that the gospel which was preached of me, is not

after man; for I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ." (Gal. i.) "For I have received of the Lord that which I delivered unto you." (1 Cor. xi.) Peter says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were *eye-witnesses of His Majesty*, when we were with Him on the holy mount." And John says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us;" "we beheld His glory;" "he that saw it bare record, and his record is true." (John xix. 35.) "This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true." (John xxi. 24.)

They were, then, eye-witnesses of that which they recount; and these matters are of such a nature, that it is impossible they should have been themselves deceived about them. Good men may be deceived by chicanery, and deluded by enthusiasm to a certain extent—but never to such an extent, and about such things, as to whether such an extraordinary supernatural Divine person as Christ had lived with them, or no; as to whether three of them at a time had seen him transfigured, and heard the voice of God proclaim Him His well-beloved Son, or no; as to whether he had wrought, not a few isolated miracles in a corner, but a whole *mass* of them—

thousands, under every variety of circumstance, in open day, before multitudes of witnesses, followed by marvellous effects on those who beheld them, or no; as to whether the sun was darkened, the earth shaken, and the rocks were rent at His death, or no; and above all, as to whether He rose from the dead, conversed with them from time to time after that resurrection, for forty days, and then finally ascended before their eyes into heaven, or no; as to whether they saw angels, and received from them verbal communications—then and subsequently, or no; as to whether they had in their own persons been baptised with the mighty power of the Holy Ghost, and had tongues of fire sit on their heads, and been enabled to speak with other tongues, or no; yea, as to whether they themselves had wrought miracles in the name of Jesus, curing the sick and raising the very dead, or no. On these and a thousand other such points, they could not *possibly* have been deceived. Since, then, the apostles were neither deceivers nor deceived—their *witness is true*—and if true, we are bound to believe it, and to adore as God, and receive as Saviour, the Christ of whom they testify.

The same thing may be said as regards Moses and the prophets; the visible and audible revelations of God, which they declare themselves to have received; the miracles they profess to have witnessed and wrought, and the results they describe as following, shut out all possibility of self-deception, as much as

their own holiness of character forbids the supposition that they willingly deceived.

The holiness of the Bible involves thus, by a simple and necessary consequence, its truthfulness; to its heart's core it is pure; it breathes the breath of sincerity; in its mouth is found no guile; its lips are no lying lips; with these lips, incapable of falsehood, it evermore unvaryingly declares itself to be the written Word of God.

Like the living Word, Jesus Himself, it stands before us, spotless, incomparable, and with an authority sustained by miracles, by prophecy, and by righteousness, such as the world has never paralleled, proclaims itself to be from above. Like His, its language is—

“Ye are from beneath; I am from above; ye are of this world; I am not of this world!” To the reiterated question, “Who art thou,” it answers, “Even the same that I said unto you from the beginning.” It explains the opposition of those who reject it by saying, like Jesus, “Because I tell you the truth, ye believe me not. Which of you *convinceth me of sin*, and if I *say the truth*, why do ye not believe me? He that is of God heareth God's words. Ye therefore hear them not, because ye are not of God.” “For everyone that doeth evil, hateth the light; neither cometh to the light, lest his deeds should be reprov'd; but he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.” Of the unbelievers who hate it, and persistently seek

its destruction, it calmly says, "If I had not come and spoken unto them, they had not had sin ; but now they have no cloke for their sin ; he that hateth me, hateth my Father also ; if I had not done among them the works which none other man did, they had not had sin ; but now have they both *seen* and *hated* both me and my Father." And what shall be the doom of such ? Shall the wicked for ever be permitted with impunity to reject its revelation and and trample on its claims ? Hear its own solemn reply, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him ! The word that I have spoken, the same shall judge him in the last day !"

Let us thank God for the grace which has made us to differ, which has opened our eyes to behold the glory of the divine Word, full of grace and truth ; which enables us to walk in its light, as the children of the light. In its ways of holiness may we persevere unto the end.

FACTS, NOT FABLES.

FACTS, NOT FABLES.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye-witnesses of His majesty." 1 Pet. i. 16.

I AM glad to be here once more. It seems strange to me—strange, for it is now not far from two years since I was here; and yet so familiar, having been here so often in the past. It is pleasant to have the opportunity of speaking again in my own language, having been occupied now for nearly two years in speaking in a foreign tongue. To me it is a matter of deep interest, that I should have been permitted to labour previous to the outbreak of this war, and to hold with the pastors of Paris more than seven hundred meetings in that city; and those meetings have reached thousands who had never heard the gospel. And that I have been privileged to witness for Christ in nearly fifty different places on the continent, and been permitted to distribute large numbers of tracts; and that this should have taken place previous to the outbreak of this war, is to me a matter of deep interest. Who can tell what its consequences may be? One thought fills my

mind, and that is, that this war is a judgment from God, and that God will execute His judgments upon those who despise His Son. You hardly realize here the existence of those great so-called Christian, but really, infidel nations; for example, France, with its name of Christianity, but in reality, profoundly infidel. I cannot express the conviction that has grown in my mind, that that people is a people infidel to the heart's core. I do not believe that on the face of the earth, the gospel of the Lord Jesus Christ is more trampled on and despised, than in France. I cannot convey to you the impression, that has been growing in my soul as regards the infidelity I have seen there. God judges not only individuals, but nations; and God has yet to pour out His judgments upon the nations of Europe. If God does not judge nations, as such, before the day of judgment, He will never judge them as such at all. I believe we are living in solemn times, as regards the world, and as regards the professing church, and as regards the saints of God. Returning to England, and enquiring, "How is it here at home?" "Ah, there is so much infidelity here and there; darkness seems to gather and to thicken." Ah, dear friends, these are solemn times, and we need in these times, when the truth of God is being assailed, and when infidelity is asserting itself so boldly, again to feel for the foundations, to assure ourselves that we are built,

not upon the sand, but upon the solid, eternal rock of divine, living truth. That is just what I want to do this morning; and I must preach what I feel is needed, with God's help. I am always obliged to preach according to my own convictions, and when I think you need to hear about judgment rather than mercy, I preach it; and when grace, rather than righteousness, I preach grace, bringing forth what I believe at the time to be the needed truth. Well, now, that is just what I wish to do this morning, and in order that we may realize the stable, certain, and abiding character of those truths which have been preached in our midst, I want this morning to dwell somewhat upon the *evidences* of the reality of these things.

Now, as Peter says—and he raises this question, and be it remarked, he writes this in his 2nd epistle, at a time when he was assured he was shortly about to appear in the presence of the Lord—the Lord has shown me, he says in the 14th verse of this 1st chapter, "that shortly I must put off this my tabernacle . . . Moreover, I will endeavour that ye may be able, after my decease, to have these things always in remembrance; for we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses of His majesty; for He received from God the Father honour and glory, when there

came such a voice to Him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, when we were with Him in the holy mount." Now, Peter raises the question; he says, Are these things fables or facts? No, he says, we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; we were with Him in the mount; we were eye-witnesses of His majesty, and we heard the voice saying, "This is My beloved Son, in whom I am well pleased." But, besides these, says Peter, "we have also a more sure word of prophecy"—the inspired Word of the living God; for this is a lamp shining in a dark place, until the day dawn, and the day Star arise in your hearts." Well now, with God's help, dear friends, let us consider some of the great evidences and proofs of the reality of those things which we receive as realities; of the truth of that gospel that has been proclaimed in our midst, and of those spiritual things which are not, and cannot be, evident to sight; but which are evident to faith, and which have been preached among us.

We have preached, then, THE EXISTENCE OF GOD. We have said, and I have said, that though we cannot behold *Him*—though the eye cannot see His form, though the ear cannot hear His voice, nor the hand of man touch His Person, He exists, the living

and the true God. We have said, that as sure as man exists, God exists; that as sure as the creature exists, the Creator exists; that as sure as the universe exists, its King exists, that there sits upon the throne, unseen, on high, beholding all things, that King eternal, invisible, whom no man can approach unto, "whom no man hath seen, nor can see." Have we followed cunningly devised fables? Is His existence a fable, or a fact? Where are our evidences? We believe in the existence of God; others deny it. I come from the very bosom of infidelity, where thousands deny the existence of God, and reject and despise that Person whom we adore. Where are our evidences? We cannot say that we have seen Him, that we have heard His voice, and beheld the brightness of His beauty. Why do we believe in His existence? Is it as a matter of tradition? Where are our evidences? Oh, dear friends, where are they not? What is there in us, around us, about us, or beneath us, that does not witness to His existence. Where are the evidences of His existence! Let those who deny His existence blot out His sun from the heavens, if they can. Let those who deny His existence destroy the works of His hand, the witnesses of His glory, if they can. If they could, they would remain themselves, monuments of Him whom they deny. Every house has been built by some man. Nobody can gaze upon a house, and

consider it; no one can consider the walls, and the roof, the windows, the doors, the foundations, without seeing it was made for certain purposes; that the windows were made to let in light, the door for entrance and exit, the roof to give shelter, the walls meant for strength and protection, that there is design in the whole thing, that they did not make themselves, did not come to be there by accident; but that the whole thing is the result of deliberate and wise design, and proves a designer, and a wise designer. And who can consider this glorious universe, this temple of the majesty of God? who can gaze upon it, with its magnificent worlds, with all the creatures that people it, without seeing the design, the intention, the wisdom? The evidences of design I cannot pause to describe. We have no time to speak about the perfect adaptation of every known creature and thing to certain wise and important ends. We are lost amid the riches of the evidences of design in all things. Now then, all this design proves a designer. And that designer! Oh, what kind of a Designer is He? His goodness is evidenced by His works; His wisdom by all He has made; and it is unfathomable, no matter what works you take. The earth and the entire universe, with all that they contain, are the ceaseless witnesses, the mighty testimony to the existence and perfectness of the Creator. Oh, glorious fact! and those that say they cannot see Him are

blind, because He reveals Himself by the works of His hands. God is a Spirit; I would not have Him visible; no, but that blessed God reveals and manifests Himself by the voice of His Word, and the works of His hands; they are His witnesses, they speak for Him when He is silent, and on their testimony we would rest as upon a rock. We have not followed cunningly devised fables, when we asserted the existence of the unseen God; for all things witness of His existence, and that He is infinitely good, and wise, and powerful.

Again. We teach here, and preach, not merely the existence of God; but we have preached here the *ESSENTIAL DIFFERENCE BETWEEN GOOD AND EVIL*—a difference which is increasingly denied. Oh, how I have had to conflict with this on the continent. Happily, this form of evil is not so widely known here; but there the very foundations themselves are undermined, and men have hearkened to the words of the prophets, who put light for darkness, and darkness for light. We assert that the works of the flesh are evil. We have asserted that adultery, fornication, malice, covetousness, and such like, are all evil, and only evil, and produce evil, and deserve punishment; and then, that love, and joy, and peace, and such like, are all good. This has been the doctrine that has been preached, that has given its moral tone to all the preaching we have heard, as

far as those preaching have been faithful. And now the question arises, Have we followed cunningly devised fables, in asserting and believing these things, that all those acts which are called "the works of the flesh," are essentially and only evil; and that all these that are called "fruit of the Spirit," are essentially and everlastingly good? Where are our evidences? Do we rest our convictions upon a rock, or upon the shifting sand of mere human judgment? What is the answer to this question? Dear friends, we have not to go far to find an answer to this question, thank God. Every man carries in his own bosom, carries with him wherever He goes—every man carries with him, whether He will or not, the firm unfaltering witness to the broad difference between good and evil, between right and wrong; we call that witness conscience. How universal the existence of conscience! how impossible to silence conscience! Now what is the testimony of this world's conscience—different in its degree; but the same in its character. Go back into past ages; read the books of Pagans, who lived prior to the existence of the New Testament Scriptures; read their writings as regards morality; you will find they were right on the whole; they made some mistakes; they had not got all light; but they had a great deal of light; they had much light upon these points, as regards what was good, and what

was evil; what was right, and what was wrong; and it is according to the testimony of this witness, that is, conscience, that God will judge the heathen world. That testimony exists; conscience exists, and witnesses throughout the world. Read the books of Chinese philosophers; you will find correct convictions breathing through their writings, as regards what is right and wrong. There are differences in the degrees of this light; but it is the same throughout the whole world. Now then, we carry this witness with us, and that conscience says to every man, such and such acts are wrong, or such and such acts are right; and therefore, in asserting the evil of the one, and the good of the other, we have not followed cunningly devised fables; but we have uttered that which God Himself utters through the voice of His own witness in every human soul, that voice which speaks truly, and sternly, and universally, and which nothing can silence.

Again. We have asserted here and elsewhere the doctrine of *THE GRANDEUR AND THE FALL OF MAN*. Have we been just self-deceivers? have we followed cunningly devised fables? What are our evidences of the greatness, and of the fall of man? Where are our evidences of his dignity, and of his ruin and wretchedness? How evident and how simple the answer. Thank God He has given us clear light upon these things. Where are our evidences, then,

of the greatness, and of the ruin of man? As regards his greatness, ponder a moment. What kind of beings are we—this being that we call man, that nothing here on earth can satisfy? Are his desires great or small? Put the whole world into his possession; he says, "Give me more." Is he great? Man whose mind searches restlessly after increase of knowledge, whose mind has made unceasing progress, and never halted in the pursuit of knowledge. Is he great, or is he to be despised—this being whose aspirations mount beyond the clouds, and enter the world eternal, and look far into the futurity that sense cannot perceive? Is he great, or is he despicable—he whose thoughts range throughout all space, and all time, whose mind traverses heaven and earth, and explores the mysteries of the seen and the unseen? What kind of a being must he be in whose power God has actually permitted to exist the ability to break his laws, and in whose conscience God has written His commandments, and whom God has called by the voice of revelation, and of His Spirit, to glory and immortality? Have we followed cunningly devised fables, when we have asserted and taught his dignity and greatness? And have we taught fables, when we have asserted his ruin and wretchedness? Let sin give the answer to that question—sin in all its shades of blackness, sin in its universality. Let sin,

from the very commencement to the present day, give the answer, with all its tears and groans; let sickness, and sorrow, and death give their evidence as regards man's ruin. Every hospital, and prison, and grave-yard, and every coffin, and every shroud, tell us that this being, created in the image of God, is feeble, and fallen, degraded, and condemned, and therefore needs a Saviour.

Again. What has been the doctrine we have taught here about THE BIBLE? Ah, dear friends, many of us realize that faith cannot live upon mere assertions; it demands something deeper; it demands proofs. Now, then, what has been the doctrine which we have taught here *as regards the Bible*? We have said that Book is true, that that book, in its descriptions, in its histories, in all its teachings, from the first to the last, is a book of truth; and therefore that it deserves to be received with faith. Faith has to do with facts. Have we followed cunningly devised fables in asserting that this Book is true? Where are our evidences? Evidences! Oh, how they crowd upon the mind that searches for them. I have been privileged to travel over most of the lands closely connected with this Book—lands in which the books of the Bible were written—Egypt, Palestine, Asia Minor, even in Greece; and what have I seen? How often I have borne this witness in France, and now I bear

it in my own language. Everything I have seen in these lands, which we call biblical lands, the cradle of this Book—everything that I have seen in these lands has borne its testimony to the truthfulness of Scripture. I cannot now go into the question ; I have no time at the present moment ; I cannot now describe to you these things. I have wandered in Egypt, among the ruins and temples, and walked over the burning sands of the desert ; I have crossed the Red Sea, and been by the waters of that Jordan of which you read in this Book ; have walked upon the top of that Mount of Olives ; and walked in that Jerusalem, which you read of here ; and seen Nazareth and Bethlehem ; and been at Ephesus, where Paul laboured for three years ; have seen these things with my own eyes ; have gazed upon the temples at Athens, and stood on Mars' Hill ; have seen these things, and many more, with my own eyes. You have only got to go there and see these things, or read the pages of historians, in order to realize the truthfulness of this Book.

And then, further, in asserting that the Bible is inspired—that it is not only the truth as taught by man ; but *the truth as revealed by God*—have we followed cunningly devised fables ? or do we assert facts upon the ground of solid evidence ? What are our evidences of the inspiration of this Book ? How

can I compress such a subject into a sentence ? All I will say is this : the Bible stands alone ; it was written in an age that has handed down to us numerous writings ; but it alone rises above the level of all contemporaneous writings ; it alone lifts itself above the general level of human thoughts, as the Alps would lift themselves, as from some low plain they towered into the heavens. Oh, how magnificent this Book ! Oh, the purity of its purity, the light of its light, the holiness of its doctrines, and of its laws ! How it reveals the human heart, and the true character of God ! How it shews man what he is ! How it reveals to him God, so as to convince him that God is what He says He is, by the glorious self-evidencing character of the revelation ! What an evidence of its inspiration is the fulfilment of prophecy ! Prophecy—What is it ? It is a miracle ; it is a miracle of knowledge. He that heals the sick with a word, or raises the dead with a touch, performs a miracle of power ; but He that foretells future events, performs a miracle, not of power, but of knowledge. This Book contains prophecies of the Jews, of the Christian church, of the experiences of cities and nations, and of our Lord Jesus Christ. I say that the prophets who spoke ages ago these words, which have been, and are still being fulfilled, evidenced that they were not guided by the mind of man, but by the mind of God, and by His Spirit ; and

therefore, in resting upon this Book, and accepting it as the Word of God, we follow not cunningly devised fables ; but we build upon the eternal Rock ; for we have sure evidences of its inspiration.

Once more. The doctrine that has been preached here, and taught in our midst—What is it ? It has been, not only that this Book is true, and the Word of God ; but that *Jesus Christ, whose name is so familiar to us, and of whose acts we have so often heard and talked, is the Son of God, and the Saviour of the world.* And in asserting that He is the Son of God and the Saviour of mankind—in teaching that His blood was shed for our sins—and in teaching that those who believe in Him receive His Spirit, and are made heirs of God, and joint-heirs with Christ—have we followed cunningly devised fables ? Have we just floated down upon the stream of tradition ? Have we simply told what we have heard ? Or have we said these things, and do we maintain these things, because these things are so, and because we have evidence that they are so ? What is the answer to that question ? How do we know that Jesus Christ is the Son of God and the Saviour of the world, and that those who believe have everlasting life ? How do we know it ? Dear friends, none can deny, and none can doubt, that Jesus Christ, of whom we speak, existed. It is a very important thing, that not even His ene-

mies, not even the most bitter of His enemies, have ever denied His existence ; on the contrary, the writings of some of the worst infidels, so far from denying the existence of Jesus Christ, not only declare He has existed, but describe in glowing terms the character of Jesus Christ ; indeed, I do not know where to find among Christian writings, commendations more beautiful and eloquent than some of these. Infidels, then, do not deny His existence ; nor Jews, though they be His enemies. And we have His history ; and it is a remarkable thing we have it written by four different men who knew Him, and when we compare these four different histories, we find four portraits of one Person, and these are taken from four different points of view, and written at four different times, by four different hands ; and when we compare the four pictures together, they prove to be pictures of one and the same individual ; for though there are some slight differences, owing to the points of view from which they were taken ; yet the result is a similarity amounting to identity. None can doubt they all belong to the same Person, and the character of this Person is unique—there is nothing like it. He stands alone. Look where you will, where will you find another Christ ? There have been Napoleons, and Cæsars, and all sorts of great men ; but where will you find another Christ ? That character, oh, who shall describe it ? It is

unlike any other character ; and what perfection, the moral perfection of this blessed character ! How unapproachable ! It is the absence of all sin and evil, and the presence of all righteousness, and the blending of every kind of excellence ; not only no wickedness, no falseness, no changeableness, no worldly-mindedness, no pride, nothing of this sort ; but there is the presence of all love and goodness ; and then there is the blending of power and meekness, of majesty and humility, of greatness and gentleness, of sternness and tenderness, of faithfulness and pity, in one word, of every possible perfection. Who shall describe it ? Then listen to His words. What wisdom and purity they possess ? what authority and power ! Think, too, of the prophecies fulfilled in His Person. I can only allude to them in passing. The Old Testament is filled with prophecies concerning the Person, and coming, and work of Jesus Christ, which being fulfilled in Him, prove Him to be the Son of God. And then there are all the *unspoken* prophecies, which we call types, all the forms and ceremonies, which are clearly understood by the Christian mind, under the guidance of the Holy Ghost, to refer to Him, and which prove Him to be the Christ. And then, again, there are all the prophecies which He spoke in His life—prophecies relating to the destruction of Jerusalem, which have been fulfilled ; prophecies relating

to the apostacy and feebleness of His church, which have been fulfilled ; prophecies relating to the increase of infidelity, which have been and are being fulfilled ; their fulfilment prove Him to be what He says He is, the Son of God and the Saviour of the world. And lastly, there is the amazing power wielded by the Lord Jesus Christ over the hearts and souls of men, which proves Him to be divine. Who but He ever spoke peace to the accusing conscience ? Who but He ever changed the lion to a lamb, the serpent to a dove ? Who but He ever made the thorn tree to blossom as the rose ? Who but He ever poured the balm of Gilead into bleeding and broken hearts ? Who but He has ever changed the evil nature of man, and renewed it in the image of God ? Who but He has ever gained the throne in the affections of millions ? Who but He has ever made a sinner to become a saint, and to triumph over the world, the flesh and the devil ? And who but He has ever filled the dying lips of His saints with songs of victory, and filled the hearts of His people with anticipations of glory, which no tongue can utter or describe. Well now, I say that the power of Jesus Christ, of His words, His doctrine, the power of His love, this power in the mind and heart, and in the world, a power that has created His Church, that has renewed individuals past all number, a power that manifests itself to-day, a power that we

have felt ; I say that this power proves Him to be the Son of God and the Saviour of the world. Well then, thank God "we followed not cunningly devised fables," when we made known unto you the divine character and saving work of our Lord Jesus Christ.

When I approached this subject, I felt there was need to utter these things. May God strengthen your faith, and lead those here, who have as yet stood aloof, to the Lord Jesus Christ, the only Saviour of sinners. Oh, may they come to Him, such as they are. His cross is a reality. Eighteen hundred years ago that cross was uplifted, and He hung there on that cross to save sinners. Come and rest upon it. By dying He has atoned for all our sins. This is a revealed fact, and faith receives it on the authority of God, and rejoices in it. Believe in the Son of God. Cast your burdens on Him. Believe, and you shall live ; and God in your salvation shall be glorified. Amen.

"BEHOLD YOUR GOD!"

"BEHOLD YOUR GOD!"

"Say unto the cities of Judah, Behold your God." Isaiah xl. 9.

LAST Sunday I addressed you on the words,—
"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ," and I endeavoured to help you to feel the rock that is beneath us, the mighty, immoveable mass of evidence on which we build and rest; and to shew how conscience universally in man, whether man will or not, witnesses that right is right, and wrong is wrong, and that all that is called in the Bible "works of the flesh" is evil, and all that is called "fruit of the Spirit" is good; how the whole human race witnesses to the nobility and the ruin of man, as testified in the Scriptures; how history and the remains of antiquity witness to the truth of the book we call the Bible, the character of its teachings, the fulfilment of its prophecies, and the regenerating influence of its truths; and then, lastly, how the character, and prophecies, and power of Jesus Christ witness to His divinity, that He is not merely man, but God, in whom alone

is all our salvation, and ought to be all our desire. And now, this morning, I wish to take up the subject of the Person of Christ.

“Say unto the cities of Judah, Behold your God.”

One of the brightest marks of the divinity of Scripture—that Scripture is not of the work of man, but of God—is this, that Scripture throughout, from first to last, in every chapter, in every scene, in every sentence, reveals God. Does it speak of providence? you see God ruling. If it gives the law, that law comes as His voice. From first to last it is the revelation of God, the glory of God, the work of God; its whole object is to bring man to God, to establish the kingdom of God, to render men God-like; that stamps the Bible as the work of God. Man is too selfish and ignorant, too worldly, too sinful, to have been the author of such a work. But the Bible reveals God pre-eminently in the Person of Jesus Christ. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” Now this fact, that God was manifest in Jesus Christ, manifest in the flesh, that God Himself has become incarnate, and taken our nature, and dwelt among us, and has in our nature atoned for sin on the cross, is so stupendous, and so amazing, that no one ought to receive it but on the weightiest evidence, and we do well to examine the evidence on which we do receive it, in

order that our faith may be strengthened, and our souls rooted and grounded in Christ.

Now let us suppose that the great God who has revealed His glory, His wisdom, His power, His infinity in Christ, and that reveals His justice and His goodness in providence, were to take our nature, and were to dwell among us, in order that in our nature He might atone for our sins, how might we expect His glory and divine character to reveal themselves in His human form and life on earth? I do not believe we are competent fully to reply; but I think we are in some measure; I am sure we can say, for one thing, that the life He would live on earth would be a pure and spotless one. And we can say more; we can say that the great God who formed all things, is a God of glory, and therefore we believe that there would be more or less of glory in the manifestation of Himself among men: and yet if He were to take our nature to redeem us by death, then the manifestations of His glory would be limited by the very nature of His work. Suppose He came to earth at all, He must humble Himself; suppose He came to earth to redeem us by being slain by wicked men, then the manifestation of His glory must be such as not to prevent their rejecting and crucifying Him: such as would render them without excuse, but not such as would utterly arrest them. It would never do for Him to come down

in all His glory, accompanied by angels; for men seeing Him thus, would never dream of rejecting and despising Him; and, therefore, if God were to come down to earth to redeem us from our sins, it would be necessary for Him to conceal the greater part of His glory, in order to leave men to their own wills, so that they might receive Him upon moral evidence, or reject Him, otherwise He would defeat the very object of His coming. How do the person and work of Christ answer this expectation? If He be a Saviour-God, we shall find in Him a divine glory half revealed and half concealed. Recollect that life; what was it? It was the revelation of a divine glory half revealed and half concealed. When He is born heaven opens and angels come down, men are led by a star to the place of His birth, and this birth is superhuman. He has a human mother, but is declared by angelic witnesses to be the Holy One of God. Then comes a concealment of glory; He lies as a child in the bosom of a virgin mother; He has to flee from the king; and lives thirty years in obscurity. Then a revelation of glory again; the Spirit like a dove descends upon Him, heaven opens and a voice says, "Thou art My beloved Son, in whom I am well pleased;" the Spirit drives Him into the wilderness, He is tempted of Satan, and angels minister unto Him; He spends His life in preaching; in the midst of that life He ascends a mountain

with three chosen disciples; there He is transformed, His face shines brighter than the sun, a voice again is heard, "This is My beloved Son, hear ye Him." The glory passes, He descends, He pursues His course, He is betrayed, He hangs upon the cross; but behold the sun is eclipsed, and the rocks are rent, and when the grave receives that form it only receives it for three short days; an angel rolls back the stone and sits upon it; they seek Him, He is not there, He appears in the midst of His disciples, the doors being locked; forty days and nights He is with them; His final act is to bless them; and then heaven receives Him out of their sight; angels tell them He shall come again; and some, like Paul and John, get even glimpses of Him in His glory.

Now, we were not to expect in "God manifest in the flesh" an unbroken blaze of glory; that would have destroyed all His plans, blinded men, and prevented their rejecting Him. He took our nature, He humbled Himself to shame, to servility, and to death; but, ever and anon, along the course of that life of shame and suffering, burst out a glory which was not human, not angelic, but divine. We expected to see Him in glory half hidden and half revealed, and therefore, I say, as I call you to "behold your God," Jesus of Nazareth is none other than the prophets foretold, and than He Himself declared—"Emmanuel, God with us."

Suppose again, that God were to take man's nature, He would be a two-fold being, and we might expect to find two natures in one person. Now, is that what we find in Jesus? Of course we could not expect to *see* the Godhead in Him; but we might expect evidences of two natures; one Infinite and Divine, one finite and human. I need not tell you, we find in Jesus Christ, from first to last, evidences of a *human nature*. In His birth, in His life of dependence, in His acts of obedience, in His sufferings, in His prayers, in His tears, in His groans, in His dying, in His grave, we see human nature. But is that all we see? Do we see no other nature? Who is His earthly father? He has none. What is His name? "Son of man." Oh! but, His Name from first to last is also "Son of God." Look at Him at twelve years old; He is subject to His parents. Is He human in His subjection to His parents? God could not be subject. But hearken to Him. "Son, wherefore hast thou dealt with us so?" "Son!" Ah that wont do. "How is it that ye sought Me? Wist ye not that I must be about *My Father's* business?" See the deep consciousness of a divine nature! Again He addresses that same mother, "Woman, what have I to do with thee?" "*Woman*." Has any child the right to speak so to his mother? No! it is another evidence of a consciousness of a superior nature. But why do I stop here? See it in His baptism, in

His prayers; in the two-fold character of His life. It was all two-fold; for example, He obeyed as a man—He gave laws to men as a God. He worshipped as a man—He was worshipped as God. Listen to His prayer in the 17th of John. Oh how the human nature breathes in that prayer, mingled with the divine. He talks of the glory He had with God before the world was, and He says—"Father, *I will* that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." And if you will take His dying scene, oh! what human feebleness in the form that hung on Calvary's tree! But what divine words fell from those pale lips! How He gives that gift of God, eternal life, to the dying thief! From first to last, in that blessed One you see revealed *two* natures; and even while pointing to His human form, we must exclaim, "Behold your God!"

As we gaze at Jesus, we see Him conscious that He was a Divine Person. You would not expect Him to go through the world saying He was God? But you would expect that that life would never be deformed or degraded by anything unworthy of God. You would expect His look to be worthy of God; and that from time to time there would drop words, showing that He felt He was from on high, and that He was superior to all, and that He alone was Lord.

And that is just what you find in the Lord Jesus Christ. Oh, listen to Him, as He stands among the Jews, calm and unconfounded: He says: "Ye are from beneath, I am from above." What a consciousness of His divinity! "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said unto them, Verily, verily, I say unto you: Before Abraham was, I am." What a consciousness of His divinity! He calls all the weary and the heavy laden unto Him. What a consciousness of a divine fulness to meet their need! He says, "All things are delivered to me of my Father, and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal Him." Again, what a consciousness of the possession of all the wealth of the universe, and of His being unknown, in the deepest sense, to all but God His Father! From first to last we see a consciousness of His divine character appearing in the life of our Lord Jesus Christ on earth.

Again, were God to take our nature, that He might redeem us, what might we expect as regards His purity? We might expect to find in Him a purity surpassing all human purity, surpassing light itself. And we might expect to find it peculiarly manifested. Is that what we find in Jesus? We find the purest saints in the Bible humbling themselves in the consciousness of sin and uncleanness.

Isaiah, when he saw the divine glory, said, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." Daniel, who was one of the most spotless men recorded in the Bible, and of whom we do not know a single sin, confesses his sin. And Paul confesses himself to be the "chief of sinners;" but in the Lord Jesus we never find a single confession or consciousness of sin: but on the contrary, the clearest consciousness of perfect purity. "Which of you convinceth me of sin?" The divine purity of the Lord Jesus shows itself in this way. His whole life, from first to last, was one mighty protest against sin; one mighty combat with sin. It was a battle with sin; Himself without sin. He was ever seeking to rid the world of sin; and His life, from first to last, was the fulfilment of all righteousness. But you see His purity, not only in His whole life, but in particular scenes; for example, in acts of exceeding goodness and compassion; and when He was in the furnace of temptation for forty days, and never yielded. And lastly, when He was plunged in the fiery furnace of suffering, there it was His purity was proved. We can talk about Him; but let a man come and strike us, and do evil to us, and see if we won't feel provoked. But Jesus, in all His anguish, and all His suffering, never uttered a hasty word—never acted

from mere impulse. In Him was only longsuffering, forgiving love, until, praying for His murderers, He died amid them on the cross. My words falter, my tongue cannot utter it. I must pass on to add a word as regards His teaching and power of love.

If God were to take our nature upon Him, that He might redeem us, we might expect that His teachings would be possessed of a peculiar authority and originality, and altogether different from those of prophets and apostles; that they would have authority, for He would speak in His own Name, as God to His creatures. This we find in the teachings of Jesus Christ. He gives laws as God. He says, You have heard the laws that were given by Moses; but *I* say, so and so, repealing some of those laws. "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another." He speaks as a lawgiver, and as a lawgiver in his own right. "The Son of man," He said, "is Lord of the sabbath." With what authority He spoke, "A greater than Solomon is here!" He claims to be wiser than the wisest of men, and He made revelations that were never made before; but on them I cannot now dwell. I only say that His teachings were such as befitted and became an incarnate God.

And then as regards His power. If God were to take our nature, that He might redeem us, you would

expect He would do works of power. The question arises, in what respect did the miracles of Christ and the miracles of the apostles differ? and if the miracles of Christ proved He was God, did not the miracles of Moses and of Elias prove they were God too? What shall we say? We say that there is between them all the difference between miracles wrought by power delegated by God, and miracles wrought by God Himself. Moses wrought miracles; but they were wrought at the command of another. The Lord said, Do them, "take your rod, and throw it down," and it became a serpent. "Take it by the tail," and it became a rod again in his hands. But Jesus wrought miracles by His own spontaneous will. When Elias wrought miracles, he did it by the power of prayer. Jesus wrought miracles by His own direct power. When Paul and Peter wrought miracles, they did it in the Name of Jesus Christ; but Jesus did them in His own Name. Said Peter, "In the Name of Jesus Christ of Nazareth rise up and walk;" but Jesus wrought miracles in His own Name. And then, the miracles of the apostles and prophets were few and far between; but those of Jesus Christ deluged every day with goodness; multitudes were healed, when they approached Him, and looked to Him—every day's work was healing and doing good. Oh how these works which He performed from day to day

—and all of them miracles of power—how they proclaim with one multitudinous voice, “Behold your God!”

One more thought. If the great God were to take our nature, that He might redeem us, we might expect to find in Him the manifestation of love, of peculiar love. A love very deep, because unfathomable; a love, in one word, infinite. There is love in your heart, in your home; but it is finite; it is a love that embraces child, father, mother, wife, acquaintances, and there it stops; but if God were to come down and take our nature, we might expect to see a love deeper than the depths of earth, higher than the heights of heaven, longer than the reach of time—a universal all-embracing love! And what was the love of Jesus? What was the love manifested from first to last in the life and death of Christ? It was a love that embraced the entire human race. World-wide was that love. “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” “And I, if I be lifted up, will draw *all* men unto Me.” Oh the greatness, the goodness of that love! it was a love eternal—infinite. It was a love that undertook the removal of all our sins, and all our miseries, at all cost to itself. Measure it, if you can; measure the love that undertook to take from us all our worldliness, to wash away all our sins, to blot out all our transgressions,

to heal us of all our diseases, to deliver us from all our destructions. Oh that was a love that was infinite; it was a love that not only undertook to do all that; but a love so deep, so high, so generous, so Divine, that it undertook, and imposed upon itself as its glorious travail and occupation, the giving to us and the loading us with all blessings up to glory, and immortality, and eternal life—the making us sons of God, and heirs of God, for ever and ever and ever. That was the love of God. And it was a love that, in order that it might accomplish these ends, passed through the floods of unfathomable suffering and self-sacrifice, and that had ever before it that dreadful drama of the cross; a love that pressed on unfalteringly, until upon that bloody tree it poured out its life-blood, and its cries and groans, and that never ceased its struggles until death sealed its work on earth; until the sacred head was bowed upon the cross. Oh measure it if you can—the love that accomplished all this at the cost of all this suffering and self-sacrifice! Behold, then, your God! for oh friends! have we not in the life of our Lord Jesus—in spite of its suffering, and weakness, and shame—glory enough, and goodness enough, and beauty and holiness and authority and love enough, to convince us that He was what God’s Word said He was—that He was what He proclaimed Himself to be—the Son of God and the Saviour of the world.

Well, then, blessed are those that know Him, that trust Him, that love Him, that make that cleft Rock their hiding-place, that are washed in His blood, and stand robed in His righteousness. Oh that one might tell out what that blessed One is. Judge not of His glory by my feebleness and ignorance in uttering it. If I can say this much of Him, oh, what may you not learn of Him, if you will but learn from Himself. What may you not learn of Him, if you come to Himself. Oh come then to Him, that He may reveal Himself to you. No one knows Jesus Christ but God the Father; "neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Therefore, draw near to God, that you may learn what Jesus is; and oh, when you learn what Jesus is, you will say what Paul said eighteen hundred years ago: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;" and you won't take it hard if you have to suffer the loss of all things for Him, but will count it dross for His sake. Oh that my Divine Master may manifest Himself to your souls. If He does, as He has to my soul, you will know something of the meaning of love! Oh, the love of Jesus, we are only beginning to believe in love. The world has little love in it; but in Him it is infinite, and that love seeks the good of others, and if we believe

in it, our good; yes, friends, it is you He wants to bless, to enrich. Why did He die? It was not that he wished to heap upon this head what it deserved; nay, but that He wanted to heap upon our heads the love of God, so that we may yield ourselves to Him. So then, come and draw nearer and nearer, until you can say, not as a matter of cold form, but of living experience: "My Beloved is mine, and I am His." Draw nearer and nearer, until you see that glory as it is, and until you feel the pressure of His love round about you. I believe the only way the Lord keeps our cold hearts is by the everlasting embrace of His affection. It is by His taking the poor soul into His arms, and saying, "I am thy God; I have atoned for thy transgressions; I have redeemed thee." Oh, it is then the soul abandons itself to God, and asks for nothing else but to live for Him. God grant that you may know this love of Christ, which passeth knowledge, for His sake. Amen.

“THE KNOWLEDGE OF THE
GLORY OF GOD.”

"THE KNOWLEDGE OF THE
GLORY OF GOD."

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

2 Cor. iv. 6.

TWO Sunday mornings ago—that is, the first time I had the opportunity of preaching to you since my return from France—I spoke to you on the visible evidences we have of spiritual and eternal things, of things divine; and last Sunday I pursued the same subject, and spoke about the Lord Jesus Christ. Were He to come down here, and take our nature, and dwell among us, and die for us on the cross, that He might redeem us—we might expect certain manifestations of His divine character and glory—to see in that human form which He took, something evidencing that He was God Himself; and I talked about some of those things we might expect to see in Him, and endeavoured to show how they were seen in the Person of Jesus Christ. Some of you will recollect those Divine glories, and Divine power, and Divine love, of which I talked, and which we might expect to see in God, if He were to take our

nature upon Him, and dwell among us; and which were really revealed in the Person of Jesus Christ. At the same time I took care to insist upon this, that the manifestation of God in Jesus Christ, was a manifestation of God in humiliation, and not a manifestation of God in glory. He took not on Him the likeness of angels, but of our flesh; and He came not to reign on earth, but to suffer and to die; and therefore we ought not to expect to find anything like a full manifestation of His glory as God, only enough to convince us that He was God; but behold, rather, "the Man of Sorrows, and acquainted with grief," and the sin-atonement sacrifice.

Well, now this morning I want still to speak of Jesus. What a divine theme it is! how sweet for the believer to dwell upon! What other light and hope have we got? And what an endless theme it is, one finds no bottom in *this* ocean. Well, I want still to speak of Jesus; but from another standpoint. My address two Sundays ago was intended to present some of the grand visible evidences we have to confirm our faith. My object was not to meet the infidel, but to confirm the believer, and we need to have our faith confirmed; and there is nothing confirms the faith more than the sight of the rock on which we build those mighty proofs which God gives us of the reality of the things in which we believe. Then, last Sunday I dwelt on

the Lord Jesus Christ, and gave evidences of His human nature, and shewed how there shone out evidences of His Divine character and glory. Now, I want to speak of a revelation of the Lord Jesus Christ, far grander than that, and of an evidence which the believer possesses, altogether different from that evidence which was revealed one thousand eight hundred years ago, and one may call it the evidence of evidences. It is the most convincing evidence that God gives His people of spiritual things; the most glorious evidence God gives His people, far away and beyond all other evidences, and it is the only universal evidence God gives His people. This evidence of the glory and divinity of Christ, is an evidence the humblest and poorest Christian has got. And what evidence is it, now? Well, it is this, God shines in their hearts,—that is the evidence,—to give them "the light of the knowledge of the glory of God in the face of Jesus Christ." Now, I believe that the person who receives any truth without evidence, is credulous, just as much as the person who rejects truth that has sufficient evidence, is incredulous. We ought to be neither credulous or incredulous. I sometimes ask myself the question, "What about the old woman that lives on the back of those mountains between this and Belfast?" There is a cottage, and a humble Christian. She has got her bible, and there she is;

but somehow or other, from her very childhood, she is known, and loved, and honoured, and you go and talk to her; she is respected as a Christian; they say, "There is a person who is sincere; that is a real Christian." If you go to her, she will talk of Jesus. I sometimes think, How does she know the bible is really the Word of God? She believes it. And what business has she to believe it? Has she ever seen proofs that it is the Word of God? Has she ever considered that Christ was a prophet, and far more? No, she never reasoned about these. Has she ever studied the prophecies of the Old Testament in connexion with their fulfilment in the New, and in history? "Here is what men say, here is what we have got in the bible, and here is what we see taking place." But has she ever read in this way? She has not put the two and two together, and said they make four. She has never taken these prophecies together and said, "These men must have been inspired." Well then, is she credulous, is she a fool? What evidence has she got? What shall we say? If we put her down as credulous, a believer after a foolish fashion, then we must put down the greater part of the Christian church, for they believe after this fashion. Well then, what shall we say? Shall we say they receive the truth without evidence. The world may pronounce that judgment; but then it pronounces it in its profound ignorance of the evidences

God gives His children of things which the philosophers of this world never had or dreamed about—what Paul talks about here? "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." That is, God has shined into her heart, and she can no more doubt the things God shews her, than she could the sun. Now you know, the blind man that is born blind and never sees the sun, doubts its existence; but when you see it, you cannot doubt its existence; you say, "So it is." And it is just the same with a true believer—one who sees Jesus; God shews them the reality of these things, and the beauty, and glory, and suitability of Christ; God shines them into their hearts.

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And what is the light? It is the light the world wants, and that the philosophers don't know anything about. It is a light of knowledge. What kind? It is the knowledge of glory. And what kind of glory? It is the glory of God. And what glory of God? The glory of God in the face of Jesus Christ. Now, it is about this view of Jesus, given by the Holy Ghost, I want to call your attention to; and you will see it is a far more extensive view of Jesus than He gave here in the flesh.

He said, The Spirit, when He is come, shall teach you all things. And what I tell you now is the view given by the Holy Ghost of Jesus in all His beauty and glory. It includes vastly more than what was revealed one thousand eight hundred years ago; then it was clouded by the veil of flesh, and by all the suffering through which He passed; but now, says Paul, the view of the believer is so altogether different from the view the Gentiles have, that, says he, "Wherefore, henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." It is altogether different now, though we have seen Him on this earth, and known Him after the flesh, and seen His glory there; yet now the view we get is altogether different. We know Him now as risen, as spiritual, and as revealed to us by the Holy Ghost. Now let me talk to you about this view. What does He shew the believer in Christ? He shews Him glory. Whose glory? God's glory, and the light of it, in the face of Jesus Christ. The knowledge of the truth is excellent, it is indispensable; but there is some knowledge better than other knowledge; and the best knowledge of all, is the knowledge of God. We may get something of the knowledge of God from nature, which is an open book; and we may get some of it from the law, in which He writes His righteousness; but best of all is the knowledge we get when we know Jesus Christ,

for that is a knowledge of all His glory, and fulness, and grace; and what is more, it is a knowledge that purifies our hearts and consciences, and elevates our lives; and therefore it is the most excellent and precious knowledge—the knowledge of God in Christ.

Now, let me say here that I am struck by two thoughts. One thought is this, that *God* is all and in all; and the other is, that *Christ* is all and in all. There is but one God; He is the first and the last; yet Paul says: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." How can we explain this? God is all in all, the Father; and His glories are the highest glories that are, and the only personal manifestation of God is the manifestation He makes in His Son; God manifests nothing of Himself except in His Son. This is the glory of Jesus, that God shews nothing of Himself, except through Christ. There was nothing created without Christ—nothing done without Jesus. No one comes to God but by Him. Christ is the revelation of God; He is the Word of God; He is the Son of God; the brightness of His glory and the express image of His person; and thus, if we want to know God, we must seek Christ; He is God revealed, God manifest; and what the Holy Ghost does is this, He shews Jesus, and thus reveals God to us. When that knowledge shines into my heart, it is "the light of

the knowledge of God ;" and when it shines into the heart by the power of the Holy Ghost, it comes with such evidence, I can doubt no more ; and I say, Jesus is divine, Jesus is the Saviour, and Lord of all.

"The glory of God in the face of Jesus Christ." Now, it has this peculiarity : it is not a mere doctrine ; it is altogether brighter and better ; God reveals Himself ; and how ? He does not send us down a mere book from heaven, with doctrines written in it ; ah no, it is not that kind of revelation ; but God reveals Himself in a living Person, and in the acts of that Person, and in the tears and sufferings of that Person, and in the death of that Person, and in all His doings God shews Himself, and He shews His glory, and a believer that knows Jesus knows God, and when he sees Christ by the eye of faith, he sees God. He has no need that any one should tell him there is a God ; for he sees Him in Christ Jesus. God shews His glory in Jesus Christ, and *the first glory He shews is His infinite grace*—what some call mercy, others goodness ; but what we love to call grace ; and God shews that in Jesus Christ. Job saw it : he fixed his eyes on that coming Saviour, and said, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth ;" and then talks about his resurrection and confidence in God. And what a view he got of his Redeemer ! That is what held him

up—and he said, "Oh that my words were now written, oh that they were now printed in a book, that they were graven with an iron pen and lead in the rock for ever." And what were the words he wanted written ? Words of a poor dying sinner. The light of the knowledge of the glory of God had shone into that man's heart, and in his Redeemer he had seen the light of the infinite love of God to him a poor sinner, and no affliction could tear the hopes it created out of his soul. It was a glorious light shone into the heart of David, when he wrote that 16th psalm, of Christ not being left in hades, and seeing corruption ; and when he wrote that 22nd psalm, he saw "the light of the knowledge of the glory of God in the face of Jesus Christ ;" it was a divine knowledge. That is just the light Paul saw when he wrote the epistle to the Hebrews. Ah, dear friends, I wish I could make you see it. I say, that instead of merely saying, "I am a God of mercy," God teaches it to us by sending us a Person, and by redeeming us by that Person, and when any one looks at that Person he sees the mercy of God in Him. When Paul saw the priest in his garments of glory and beauty, and the altar, he understood what they meant ; he sees a sacrifice, and it speaks volumes to him ; he sees a holy place, and he sees the veil devided, and he sees the mercy-seat in the presence of God, and he says, "It is all Christ,"

my Christ is the priest, my Christ is the sacrifice, my Christ is the rent veil, my Christ is the sprinkled blood, my Christ is the open way, my Christ is all. Now he has got hold of the manifestation of mercy in a Person loving him and dying for him; he sees the light of the knowledge of the glory of God's mercy to poor sinners in the face of Jesus Christ. Ah, He had no need to build on mere human arguments, for He had the teaching of the Spirit of God. Well, that is just the way God shews Himself to the believer—He shews Himself in Jesus. In the same way the believer sees the Justice of God. He sees it as Daniel did in the Ancient of Days, coming and executing judgment upon assembled millions. It is a view of God in Christ; it is not the statement, "God is just;" but it is the fact that God is a Judge in Jesus Christ. This was what Paul saw when he wrote the 2nd epistle to the Thessalonians, in which he talks to an afflicted and persecuted church. He tells them that Christ will come "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Well now, I say, the believer sees the glory of God's justice in Jesus Christ, among men. He gets such a view of it as John did when he was in the Isle of Patmos. He did not hear a voice from heaven, saying, "God is just," and wander about reflecting on it; but he saw the form of Jesus Christ, and the manifestation of God's judgment—Jesus judging everything. "His hair white as snow;" as the Judge, the Ancient of Days. "His eyes as a flame of fire"—that is, the Judge in His righteous severity—in His soul-piercing knowledge. "Out of His mouth went a sharp two-edged sword;" that is the Judge that is going, with the word of His mouth, to smite the wicked; He has only to speak the word, and that word shall smite them as a sword. "Clothed with a garment down to the feet;" there is the Judge in His robes of righteousness. "Girt about the paps with a golden girdle;" there is truth. See Him with His limbs as pillars of marble, and His feet as fine brass, as if they burned in a furnace;" there is the Judge in His stability, and in His steps of righteousness and purity. And then, "His voice as the sound of many waters;" there is the Judge, His voice is as the sound of many waters, and all mankind will hear it; and it is to speak in the depths of every conscience. First, He begins to judge the church, saying, "I know your works." Then he goes on

to judge the world, judging in the end the iniquity of Babylon, the iniquity of Rome; and then judges the world, when the dead shall rise, and all stand before His Great White Throne. Thus it is that God reveals the light of the knowledge of the glory of His righteousness in the face of Jesus Christ. He shows us a Person, and He shews us that Person judging everything; He puts all judgment into His hands, that all men may see the light of the glory of God in the face of Jesus Christ. That is the light that shines into the heart of the believer; and we wait not for the day of judgment to see it; for it is revealed now in the Word of God.

Now one word about the effect of this, and what it ought to be on our souls. Oh! wondrous knowledge of Jesus, when it enters the soul! What a change takes place! Man says, like Peter, "Depart from me, O Lord, for I am a sinful man;" but as he looks upon Him more steadily, there is the effect produced upon him, which was produced upon the dying thief. When he looked on Jesus, he saw that which comforted him, and on which he could rest; and he said, "Lord, remember me when Thou comest into thy kingdom." He did not say, "Depart from me, O Lord, for I am a sinful man." In the sense of sin, the sinner says, "Depart from me, O God." And it is in the sense of sin he says, "Remember me." Ah, friends, have you seen Christ so as to be led to

say in one sense, "Depart from me, O God;" and in another to say, "Lord, remember me." When a sinner sees Jesus thus, he falls on the ground like John; but then the Lord puts His hand, as He did upon John, and says, "Fear not; I am the first and the last; I am He that liveth, and was dead, and behold, I am alive for evermore"—lifts him up, and shews him that the Judge whom he fears died for him, and rose again for his salvation. Then he can look; and what is the effect produced? the same that was produced in Moses—his face began to grow bright, bright and beautiful, though he did not know it; and when he came down, people were afraid to go near him, for he reflected the glory of God. Thus is the brightness of God in Jesus Christ caught and reflected by the believer that knows Him. See what Paul says, that gazing upon the Lord, we are changed "from glory to glory." Now then gaze at Jesus, fill your heart with Jesus, grow like Jesus; do not sit down and say, "I know Him;" but arise and say, "That I may know Him." And just as Mary filled the whole house with the odour of her ointment, you will fill every place where you go with the savour of the name of Jesus.

And now, is there one here saying, "Well, I have heard a great deal about Him; but I have never seen Him." Ah! my brother, God says to thee, "Look and live." Here is a man; he has something held close up to his eyes; you put something

before him, and he says, "I cannot see the object you place before me." How can he expect it till he take away what is before his eyes first? Some say, "I cannot see these things." Why? Because they are putting a piece of gold before their eyes, or else they are looking into that black pit of their hearts, and say they cannot see Christ. Why don't you look up? Look to Him, and you will see Him. But if, while you direct your thoughts toward Him, you feel your blindness, say, like poor Bartimeus, "Jesus, Son of David, have mercy on me." "Lord, that I may receive my sight." And the Lord will no more neglect your cry than He neglected his. Then having obtained your sight, and beheld your Saviour, like Bartimeus, follow Jesus in the way in which He walks.

I have tried to make this subject simple and easy, and oh, may God bless it to our souls; and may we go away saying, "We would see Jesus." Oh! may we go away with our eyes opened. Look at Him on the cross; look at Him in the glory, pleading and making intercession for you. Look at Him on the throne, coming to judge the world; and do what He said He wished Jerusalem had done; come and put yourself under the shelter of His wings; and then, "He shall cover thee with His feathers, and under His wings shalt thou trust."

CHRIST DESPISED AND REJECTED.

CHRIST DESPISED AND REJECTED.

“He is despised and rejected of men.” Isa. liii. 3.

HERE are two ways in which the glory of the Lord Jesus Christ is revealed, and two ways in which it is perceived. The Sunday before last, I spoke to you of that outward revelation of it which all the world can perceive ; last Sunday of that higher, deeper, holier, divine revelation of it, made in the hearts of true believers. Christ Himself, when on earth, was an outward revelation, or manifestation of God ; He was seen by human eyes, touched by human hands, His voice fell on the outward ear, His mighty works appealed to the senses ; He proclaimed and proved Himself God ; and even those who hated Him were forced to confess His divine power and authority. This book, the Bible, is an outward revelation of Christ ; it is a tangible volume ; its contents appeals to our reason. Common sense can perceive in it wondrous fulfilments of prophecy, authentic records of miracles, histories evidently genuine, which prove Christianity divine. The written Word, like the living Word, presents countless indications of super-human glory to those who study it, even though they may not receive it in the love of it ; it does not need the Holy Ghost, it does not imply conversion, for men to bow to these out-

ward revelations. Many a man has defended the doctrine of the divinity of Jesus, who never trusted or loved the One he perceived to be divine. External evidences may be acknowledged by unconverted hearts and minds ; multitudes behold and confess the glory of Christ so far—but no further. Alas ! for them ; alas, that any should rest not far from the kingdom of God, yet not in it !

But when "God, who commanded the light to shine out of darkness," shines into a man's heart, and gives him a knowledge of His glory in Christ, then a far different revelation is made, and it experiences a far different reception. This is no outward revelation, which all may perceive ; it is an inward revelation, made by the Holy Ghost to the heart, into which He enters to dwell there, an *individual* revelation, enjoyed only by believers. This revelation is independent of external evidence ; they who know not that external evidences exist, may receive and enjoy it ; they need no outward proofs that Christ is divine. His character, His work, His words shine with God-like glory in their sight ; they accept Him as the Son of God, they build on Him, they confess Him, they love Him, they live to Him, they behold His glory, under the veil of His humiliation. They see Him "as He is," in a certain sense, and not as the world sees Him. By faith they see Him as did David, sitting at God's right hand, till His foes be made His footstool ; they see Him as did Daniel, coming with the clouds of heaven, to judge humanity,

and take His power and reign ; they see Him as did Isaiah, worshipped by seraphim on His throne high and lifted up ; they see Him as did John, that dear disciple in whom holy familiarity bred only holy reverence, and who says, "We beheld His *glory*," that He was "full of grace and truth." They see Him as did Paul, "highly exalted," with a name above every name, seated *far* above all principality, and power, and might, and dominion ; they see Him as did John in Patmos, walking with eyes like a flame of fire amid His churches, carrying the keys of death and hades. O, what a view the believer enlightened by the Holy Ghost gets of the glory of Jesus Christ ! Words fail to utter it. He it is of whom the prophets testified, He to whom the apostles gave witness, He of whom God the Father said from heaven, "My beloved Son, in whom I am well pleased," He whom countless miracles proclaimed divine, He who *sent and gave* the Spirit of God, He is revealed in our hearts, and we behold His glory, and bow before Him in worship and in love.

But friends ! to-day I must speak to you of the astounding yet awfully true assertion, "*He is despised and rejected of men.*" This glorious Christ, revealed so *clearly* to all professing Christians, revealed so *savingly* to us, is by some despised and rejected !

O, friends ! *can this be ? How, and why is this ?* Are any of *us* guilty of this great and damning sin ? These are the questions to which, this morning, I earnestly invite your attention.

And first: *Can this be?* Is it possible men dare to despise and reject Christ? Alas, alas! They did it in the days of His flesh, they have done it ever since, they are doing it still! Yea, many even of those who profess and call themselves Christians, of those who bear His name, and bow in seeming worship before Him, are doing it; for to profess Christianity is one thing; but to receive and confess Christ, enthrone Him in the heart, and obey Him in the life, is quite another.

The gospel of John gives us not only many instances of the rejection of Christ by sinful men; but it gives us also our Lord's own account of the causes of that rejection. In considering these causes, we shall see that they equally account for the rejection of Scripture, which is the *written* (as He was the incarnate) Word or revelation of God. John opens his gospel with the statement, "He was in the world, and the world was made by Him, and the world knew Him not;" and the same thought is embodied in the figure, "The light shineth in darkness, and the darkness comprehended it not." Then contracting his gaze to a narrower sphere, he says, "He came unto His own, and His own received Him not." As a nation, Israel despised and rejected Jesus, though individuals received Him, and became in consequence sons of God. The tale of rejection, written thus on the very first page, is told in almost every chapter, under one phase or other. Nathaniel, even, the guileless Israelite, inclines at first to reject

Him, as he doubtfully asks, "Can any good thing come out of Nazareth?" Here the humility and lowliness of Jesus was the stumbling-block. Israel's Messiah a Nazarene!—a native of that mean obscure country town of ill repute? No! he inclined not to look for the Lion of Judah in so lowly a form as this! O friends, are any of you standing in doubt of the divine authority of this Book, because it speaks to you not with wisdom of men, approaches you not with the teachings of philosophy, nor dazzles you with the light of science? Alas! too many lightly esteem, and others positively reject the Bible, because it comes out of Nazareth! It has no great prestige, no outward glory, it shines not like the sun, nor attracts like the pole, nor blows like the wind, nor burns like fire. It is not mighty, like what men fondly term the laws of nature; or at least its might is unperceived by sense; it is a mere book, a paper revelation, as scoffers deridingly name it; can *it* be divine? Even good men often stand awhile in doubt. O, ye hesitating doubters, let me plead with you as Philip did with Nathanael, "COME AND SEE." Be not repelled by the lowly pretensions of the Word of God, make acquaintance with it, and with Him of whom it tells, and you will quickly discover under this humble form the Son of God and the King of Israel.

See again Nicodemus, the learned Pharisee, putting the truth from him with an incredulous, "How can these things be?" Why did *he* incline to reject

the teachings of Jesus? He could not understand them, they were "heavenly things;" his heart and mind were earthly, he could not receive them. "Born again!" "Born of water and the Spirit!" "Born from above!" What did the teacher come from God mean? Ah! enquiring but ignorant souls, are you similarly puzzled by what you read in Scripture? Let not difficulties discourage you. *A revelation without them could not be divine.* Remember that. If you sit a sinful and finite man at the feet of a holy and divine Instructor, be patient, be humble, be very docile. Infinite wisdom will stoop to enlighten the lowly; but the proud, the captious, the self-confident, must remain in darkness. You cannot perhaps understand all the doctrines in the Bible; election may stagger, and regeneration may puzzle you; but you can at least understand this, that "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Believe what you can understand, and a coming day shall clear up all the rest.

In a subsequent part of His conversation with Nicodemus, our Lord traces to its root all rejection of Him; and His words read a solemn warning to every unbeliever. "Light is come into the world, and men love darkness rather than light." That was the fact. There were two antagonistic things in the world; darkness, or ignorance and sin; and light, or knowledge and holiness. The *darkness* was natural

and universal; the *light* was a heavenly visitant. Men were at liberty to make their choice, and they chose the darkness, they loved it, and they hated the light. Why? The Lord gives the reason: "*Because their deeds are evil; for every one that doeth evil hateth the light;*" the cause is universal, it operates in all lands and in all ages, every evil-doer hates and rejects the light, and avoids it, "neither cometh to the light, lest his deeds should be reprov'd." Hear ye that, O ye rejectors of Christ and of His gospel! Deceive yourselves no longer! It is not doubts and difficulties that make you unbelievers this day. He who cannot lie, and in whom is no darkness at all, asserts that it is *the love of evil*, and that alone, which accounts for your condition. The truth of God revealed by Christ, the truth of God embodied in this Book, is THE REBUKE OF SIN; and therefore sinners, that wish to continue sinners, hate it. Here is the *grand* reason why Jesus is despised and rejected of men. He is by His own sinlessness, a witness against their sinfulness; and, moreover, as we see in the seventh chapter of this gospel, *He testifies of the world that its deeds are evil*; and therefore the world *hates* Him, not merely it despises and rejects Him; but it positively hates Him. How should it be otherwise? Suppose now, a thief, in the act of committing a burglary, hears a noise, looks up, and *perceives an eye fixed full upon him*. Does he love that eye? He hears a voice, "Thou shalt not steal." Does he love that voice? He is brought to trial; the witness

asserts, "I saw him do it." Does he love the witness whose testimony must condemn him? Christ, when on earth, was not only a witness *for* God, and *of* God, but He was a witness *against* sin. There was not a sin His voice did not denounce, nor a hidden iniquity He did not uncover. And so the lovers of sin hated Him; while those who felt the hatefulness of sin, and longed to escape from its tyranny and burden, loved Him. And O, friends, let this gospel teach you that it is not only the openly wicked and irreligious that are lovers of sin and haters of Christ. Do not comfort your souls with the delusion, that because you observe the outward forms of Christianity, therefore you are not rejectors of Christ. Remember, His worst enemies were the most religious people of His day—the Pharisees.

"He judged *them* with as terrible a frown
As if not love, but wrath had brought Him down,
Yet He was gentle as soft summer airs;
Had grace for others' sins, but not for theirs.
The astonished vulgar trembled while He tore
The mask from faces never seen before.
He stripped the impostors in the noonday sun,
Shewed that they followed all they seemed to shun,
Their prayers made public; their excesses kept
As private as the chambers where they slept.
The temple and its holy rites profaned
By mummeries, He that dwelt in it disdained;
Uplifted hands, that at convenient times
Could act extortion, and the worst of crimes,
Washed with a neatness scrupulously nice,
And free from every taint but that of vice."

It was these men whom He called whited sepulchres, and on whom He pronounced His three-fold woe. Oh, are there any here like them—who think, by outward observances, ceremonies, and good works, to cover sin, escape righteous judgment, and win the favour of heaven? If there are, they are *rejectors of Jesus*, and in the nature of things can be nothing else. For He denounces them and their sins, and testifies against them. How, then, *can* they receive Him or love Him?

Time fails me to dwell on the other grounds on which the Lord Jesus Christ is rejected in this gospel. In the fifth chapter, He heals the poor cripple who had lain thirty-eight years by the pool of Bethesda. A wondrous work of mercy and power this, which might well have secured His universal reception in Jerusalem. But it was wrought on the Sabbath day; Jewish tradition had misconstrued the letter of the law on this point; Jewish *prejudice* was deeply wounded, and Jesus, who had offended it, was rejected. What! can prejudice make men rejectors of Jesus? Yes; and bitter opposers too, as this story proves! Beware, then, ye sticklers for tradition! ye who add to the Word of God the commandments of men, and teach them for doctrines! How many a faithful martyr has suffered for nothing but opposition to ecclesiastical prejudice and tradition! And in rejecting His disciples, the persecutors have rejected Christ.

Another ground for despising and rejecting Jesus, shewn in the same chapter, was His claim to be one with God, equal to God: divine. All Israel would have received Him a prophet—as a teacher, even as Elias. But as God? No! it was blasphemy, He must be stoned. Note, that to receive Him as anything LESS than God, was to reject Him. O, ye who extol His spotless purity, and hold forth His matchless example, while ye deny His divine nature, and disallow the atonement wrought by His death, deem not yourselves His disciples. Ye, too, are despisers and rejectors of Jesus.

Again, in the eighth chapter, He says, “Ye seek to kill Me, a man that hath told you the truth. Because I tell you the truth, ye believe Me not.” The *truth* about their own character and condition—the *truth* about God’s character and law, about His demands and judgments, was *unpalatable to sinners*. They despised and rejected Him who told it. Men will believe a lie, and receive a liar, who, like Mahomet, panders to their lusts, and presents to them a false god; but he who will proclaim honest and unwelcome truth may be a martyr, like his Master.

But enough! These motives and others led men on to the awful act of formally and finally rejecting the Son of God, and saying, “This is the Heir, come, let us kill Him.” He allowed them to have their way. And what was that way?

When they had their opportunity, one sold Him; others bought Him; others hunted Him with swords

and staves; some bound Him; some brought Him—the Lord of glory—before men, guilty men like themselves; others judged Him; and when He said He was the Son of God, they tore their robes, and said He was a blasphemer; and when He said He was the King of Israel, they mocked Him, they put on Him a crown, and put into His hands a sceptre; they snatched it from Him only to smite Him on the head with it, and they bowed the knees in mockery; and to crown it all, they actually, one after another, spit at Him. Verily, “He was despised and rejected of men.” They scourged Him, and condemned Him, then they bound on Him the cross, and they brought Him to Calvary, and stript Him once more, and they laid Him—the sinless Son of God—on the cross, the holy Saviour, full of love, who never did evil, whose life had been the expression of God, whose words had been a stream of living waters, whose whole life had been a revelation of God Himself, whose life had been spent in actively expressing love, and bestowing mercies, and calling the guilty, and saving the lost; and they nail those hands which had been clasped a hundred times in theirs—those hands which alone can bless guilty humanity—they nailed them to that cross; and those feet, that so often had sped upon missions of mercy, they nailed to the tree; and they hang Him up between heaven and earth, and they watch Him while he gives out His life’s blood, and bows His head and dies. O, was He not despised

and rejected of men? He was a man of sorrows and acquainted with griefs: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows; for He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we (who believe) are healed. O, my dear friends, since that day, eighteen hundred and seventy years ago, when Christ was thus crucified, though He has been received by thousands, He has been rejected by millions, and He is rejected still. I will not speak to you now of how, after the Jews had thus rejected Him, the Greeks rejected Him, and the Romans rejected Him, and now to this day the Mahomedans and others reject Him; because I want to say a word to some here who are rejecting Him still. O, what a fact! There are here this day, persons who after all they have heard of the Lord Jesus Christ, have never really received Him into their heart. He is in some of our hearts; we can say we love Him; but He is not in your hearts, my unconverted hearers! You love many things, you are not without love; but you do not love *Him*. Love Him? Why he that loves Christ feels his heart burn at the thought of Him; he loves the society of Christ; he loves the people of Christ; he loves the Word of Christ; he loves the very cross of Christ. Do you feel thus? Love Him? Ah, my friends, let our every-day lives—(I do not say our Sunday morning

lives,) tell whether we love Him. Love Him? What? When we cannot give ten minutes to prayer? Love Him? When we take no pleasure in reading His Book? Love Him? What? You who are pursuing pleasure, like a child a butterfly? Love Him? Love *Him*? When you are cherishing secret sin, hiding that serpent in your bosom, and loving it? Love Him? Ah, no! But yet Jesus wants you to love Him; He wants to enter into that heart, and make it all His own. He is knocking at that closed door; but you keep Him outside; that door is shut and barred, with the very weeds growing about it, because it has never been opened. There are some hearts here at which Christ has been knocking for years, and their doors know not how to open, they have been shut so long. You are rejecting Jesus, dear unsaved soul; if you do not bow the knee to Jesus, and own Him Lord, you are despising His Godhead and His glory. If you do not lean upon His cross, and rest upon His atonement, you are despising and rejecting the very mightiest act that ever God did, and that was, giving His Son to redeem us by His own blood. When the Lord Jesus was rejected and despised by the Jews, God brought upon them the awful judgment, long threatened on the prophetic page. The destruction of Jerusalem was the result. Titus and his mighty hosts beleagured the guilty city; its walls were broken down, and its streets were refilled with corpses; its gutters ran with blood, its sons were carried captive,

and from that day to this it has been trodden down of the Gentiles. Dear unsaved souls, the day is coming when the Lord Jesus Christ, who is a stone of stumbling and rock of offence to all who reject Him now, will fall upon them in judgment—in awful judgment, judgment compared to which Jerusalem's destruction was as nothing. Our Lord says, that those that fall on Him must be broken; but that those on whom He falls must be ground into powder. O, beware, and be warned, while the Lord's Spirit still strives, and while He is still full of compassion towards you. Dear unsaved persons in this place, who are rejecting Christ, pause and think what you are doing! If you go away rejecting Him, and if you go to your homes rejecting Him, you are committing man's crowning sin; and are provoking the lightning of God's hottest indignation. Christ knocks at your heart in His long-suffering mercy, and says, "Open unto Me! My very head, while I linger, is filled with the dews of the night; I wait that I may come in and feast with thee, and thou with Me." Sinner, open to-day, open *now*; look up and say, "Mad fool that I have been, making a profession of religion, but in reality rejecting God's own Son. I wonder that the earth had not opened, and that I had not been swallowed up! Henceforth I will give myself to Him, and I will receive Him as my Saviour. I will hearken to His voice; He shall have a home in my heart; His words shall be precious to me, and I will take my seat where Mary took hers, at the Master's feet."

My dear friends, there are souls here very far from God; and yet they have often heard of Him who came to bring them nigh. I am afraid for such, because the Word of God witnesses that it is worse with them than if they had never heard the gospel. When the gospel is not believed, it becomes a "savour of death unto death." "If our gospel be hid, it is hid to those that are *lost*." God forbid that any to whom I speak should be of that number. Oh, friends, hearken. Do you see this letter? Only this morning it was put into my hand, it tells of a person whom I saw but the other day, whom I walked and talked with, *now* struck speechless, and every moment expecting the great change. And I who am here to-day, what am I? And you, what is your life? Men come and go. God says they are like the grass that perisheth—like a vapour that passeth away. How soon it may be your turn! See to it, then, I beseech you, that ye be prepared. Reject not, neglect not the only Saviour. Receive Him and His saving work by faith! Trust in Him, love Him, receive Him; so shall ye become "sons of God" and heirs of eternal glory.

THE SPIRITUAL AND CARNAL MINDS.

THE SPIRITUAL AND CARNAL MINDS.

“For to be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.” Rom. viii. 6—9.

TO the eye of God the world, as this passage of Scripture shews us, is peopled by two classes: the living and the dead. Not the living who know that they shall die, and the dead whom we bury out of our sight but the living who are spiritually dead, and the living who have been spiritually quickened. This passage has solemn thoughts for both these classes.

Most solemn thoughts for you, O dead sinner, if you could only receive them! “*To be carnally minded*”—and you are carnally minded—“*is death*,” eternal death, eternal separation from God! “*The carnal mind*”—and you have no other mind—“*is enmity against God*.” Awful attitude! hostility to Almighty power and wisdom, and love! “For it is not subject to the law of God, neither indeed *can* be.”

Fatal impossibility, which you feel to be true. "*Those that are in the flesh*"—and you are in the flesh, if unconverted—"cannot please God;" that is, cannot do anything pleasing to Him; cannot be pleasing in His sight. Miserable condition! "*If any man have not the Spirit of Christ*"—and you know you have it not—"he is none of His." He belongs not to the Saviour—is no sheep of His flock; has no vital connection with Him, as a member of His body—he is none of His! "*If you live after the flesh,*" or natural mind, and thus only you live, "*you shall die,*" not in body only, but doubly die in soul, be a partaker of the second death; you are far enough from God now; but these words declare that if you continue to live as you are living, "*after the flesh,*" you will be a thousand times further the gulf between you and God will become impassable, and you will be shut out from the light of His presence, into the blackness of darkness for ever!

Dark and heavy words these, not much calculated to comfort weary souls, think you? Ah say not so! The alarm bell that startled yon slumberer from his sleep, sounded harshly and painfully; but it led to his rescue. The terrible decision of the surgeon shocked the patient, who dreamed not his case was so desperate; but he bowed to it and saved his life. God sounds His alarm, but to dispel your fatal dreams; He lays your case bare, only to prepare the way for His cure. "He willeth not the

death of sinners." He "would have all men to be saved, and to come to a knowledge of the truth;" and He has provided a Saviour, and a way of salvation, (unfolded in the earlier chapters of this epistle to the Romans), so gloriously complete, that "there is therefore now no condemnation" to any who will accept it. "Whosoever believeth in Jesus is not condemned"—"shall not come into judgment; but is passed from death unto life."

"There is life for a look at the Crucified One,
There is life at this moment for thee."

Make haste to be found in Christ Jesus; and the glad tidings will then be true of you: "There is no condemnation."

And now, O ye who are "in Christ Jesus," come hither; come to this eighth chapter of Romans; come and drink deep draughts of cordial waters, that shall cheer and invigorate your failing spirit; come, shelter you in a haven, where no rough breeze can stir the calm waters; come, hide you in a fortress, whence your unwearied adversary the devil can never dislodge you! O, re-examine your great salvation; rest and rejoice in it; scan its height; ponder its depth; contemplate its length and breadth; trace it up to its great source and foundation-head, follow its marvellous course, right on to its glorious results; grasp its divine certainty, its eternal security, meditate on it, and marvel! Marvel at the grace of God; marvel at the love of

Christ; and marvel that *you* should be an object of this grace, a partaker in this love, a possessor of this great salvation.

Behold the position of those who are in Christ Jesus! No condemnation can ever overtake them; for they are delivered from the law, whose demands have been met, and whose curse has been borne by Christ. It is silenced for ever as regards Him, and as regards those who are in Him; they have died under its sentence; its power is gone. "No condemnation" can ever attach to them; for they are not in the old nature, but in the new; the work of salvation is already commenced in them; the Holy Ghost dwells in them, a Spirit of life—even the life of God, which cannot die—and a spirit of holiness; and He dwells in them so permanently, that their mortal bodies, even if permitted for ages to see corruption, must ultimately be, by His power, quickened again, raised, and glorified. "No condemnation" can ever attach to them; for they are "sons of God;" and in proof of this glorious relationship, they already possess filial feelings; and in place of the slavish fear which hath torment, have already received the spirit of adoption—of sonship, whereby they cry, "Abba, Father." Not only have they the feelings of sons; but they enjoy the privilege of sons: they are "heirs of God," joint-heirs with Him who is Heir of all things. Glory shall be revealed in them; for the day is coming

when they shall be displayed as sons of God; when they shall enjoy the glorious liberty of His children; when they shall receive their full salvation, even the redemption of the body. And though, for the present, they may taste suffering and affliction, it is not worthy to be compared with coming glory; and, moreover, it all works together for good. The Spirit of God helps their infirmities, interceding *for* them and *in* them. They are predestinated to be like Christ—destiny of all destinies most glorious! They are already called and justified, and, in the purpose of God, glorified! In a word, *God is for them*; and none can be against them. Father, Son, and Holy Ghost, all combine to secure their everlasting blessedness; they are and shall be more than conqueror through Him who loved them; and nothing in heaven, or in earth, or under the earth, shall ever separate them from the love of God in Christ Jesus their Lord!

Ah, Christian reader, let not your eye take in these *words*, or your mind these *ideas* merely; let your soul drink in these *truths*, ponder in your heart each item of this catalogue of blessings! Each item is in itself an immeasurable good, and altogether they form what? *God's salvation*! Your possession already entered upon, and ere long to be fully enjoyed!

Is it so? Is God's salvation so complete, so glorious, so certain? And do you possess it as

yours? *You do;* and yet you are not filled with triumph, and do not rejoice with joy unspeakable and full of glory! You are weary, discouraged, dissatisfied, sad in heart, and silent in praise? You do not feel like a conqueror, like an heir of God, sometimes hardly like a child? You do not experience much of the Spirit's witness with your spirit, or of His helping your infirmities? You do not constantly enjoy even "life and peace" in Jesus; yea, at times you groan, as if it were not true that against you there is "no condemnation?" Ah! fellow Christian, wherefore? wherefore?

These blessings are yours! for they belong to all saints, to all who are in Christ Jesus by faith; *but they are enjoyed only by those who walk not after the flesh, but after the Spirit.* "For to be carnally minded is death; but to be spiritually minded is life and peace." Sharp, quick, powerful as a two-edged sword, these words cut into the heart, laying bare at a stroke the secret of the spiritual coldness and deadness of which the saints of God are evermore complaining. His own experience convinces every Christian of their truth. "To be carnally minded is death;" it is indeed. To be so entirely, and to be nothing else, is to be dead in sin, dead as a corpse! To be so in any degree and for any time, is to be, in that degree and for that time, corpse-like. Do you see that man? He has a dead limb, a limb in which mortification has already commenced. His

case is critical, desperate, fatal, but for surgical interference. Such is the state of the Christian in whom the carnal mind is working—dangerous, deadly, but for God's restoring grace. Do you see yon cataleptic patient? Surely the stamp of death is on that countenance! Deathlike are those fixed sightless eyes; deathlike those pale rigid features; deathlike that stiffened form; deathlike those motionless limbs. Shout in that ear—it is sealed as the tomb; listen for that voice—it is hushed as the grave! Is yon corpse-like figure really a corpse; or is it a stony statue, dressed in the habiliments of life? You may well ask! It is a living, human being, little as it resembles one just now. As little does the carnally minded Christian resemble the spiritually minded one! He may have been born of God, he may be alive in the Spirit; but he is not walking after the Spirit; he is not minding the things of the Spirit; he is not living in the Spirit. Observe him! As far as his own conscious enjoyment of life goes, he might as well be dead. Peace in believing? he knows little of it! Divine love shed abroad in the heart, and casting its soft radiance over the life? little of it! Joy in the Lord? none of it! Work of faith, labour of love, patience of hope, all absent! Speak to him of spiritual things; no response! Listen for notes of praise; silence, dumb silence! Sign of life there is none; can this be a living soul? Alas! it can, the man is "in Christ Jesus;" but

he is walking after the flesh, he is carnally minded ; and "*to be carnally minded is death.*"

Dear friends, in what measure is this your case ? Recall the soul history of the past day, and say, Have you been, as before God, as to your own experience, and in the eyes of the world, a living soul, or a dead one, a spiritual man, or a mere carnal one ? It has not been with you as you would desire ? Perhaps even the above description applies to your case ? Ah, beloved ! why is it thus ? The answer embodies a truth you need to realize deeply, and to remember continually. It is owing to the two-fold nature of the Christian. He is a new creature in Christ Jesus ; but the old nature lingers with him still. Not only is he a new creature ; but the Holy Spirit of God dwells in him, and works in him ; Christ having cast out "the prince of the power of the air, the spirit that now worketh in the children of disobedience." But though Satan, that evil spirit, no longer dwells in him, he works *on* him, on his old nature, still ; and the world in which the believer finds himself is a world of which Satan is *god*. All that is of it—the lust of the flesh, the lust of the eye, and the pride of life—are adapted, therefore, and employed by the adversary, to feed this old nature, to rouse it, to gratify it. Temptation comes, and is to the flesh what a spark is to tinder. In a moment its lusts and passions are excited, and the new nature, if the saint be not on his guard, is overpowered—the old

man gets the ascendancy, and sin is the result. Thus a downward course is commenced ; sin, like a loadstone, sinks the soul lower, lower, lower, each sin paving the way for the next temptation to be more successful than the last ; as a stone rolls down by its own gravity, with increasing velocity, the soul retrogrades, backslides, sinks, and would, but for the intercession of Jesus and the restoring grace of God, utterly perish in its own corruption. Thank God there is for the believer a power mightier than the power of sin, of Satan, of the world. But can we wonder, that while a spiritual man is running this carnal course, he should be destitute of life and peace ? "The carnal mind is enmity with God." How is it possible that a creature of God's hand can have peace in insubjection to his Maker ? How is it possible that a child of God can be happy while his Father is displeased with him ? Life and peace co-exist with the desire and pursuit of carnal things ? Impossible ! The two are antagonistic ; life and peace for the soul are to be enjoyed only *in connection with God*. This gratifying of the unsubject mind and will, that are always opposed to the divine mind and will, must *alienate from God*—must, therefore, destroy life and peace, and induce death in the soul. Let the lamb expect repose in the jaws of the lion, or the dove in the grasp of the vulture, but let not the Christian seek life and peace in the indulgence of the carnal mind. Life and peace ? Where flow they

in a glorious flood-tide of unfailing fulness? Above, where insubjection and enmity to God are not; above, where every desire is merged into one desire—to please Him; above, where none does his own will, but where each and all do His commandments, hearkening to the voice of His words. Life and peace! Look at the only One who ever enjoyed them in their fulness on this earth. What was the life that led to this. It was no path amid the flowers of pleasure, and the sunshine of outward prosperity. Dark was it and dreary, as to earthly things; for it was the life of a man of sorrows. But it was a life of subjection to the blessed will of God. It was the life of a Man who could say, “I do not Mine own will, but the will of Him that sent Me.” It was the life of One who laid open the secret of His peace and joy in the words, “My meat and My drink is to do the will of Him that sent Me, and to finish His work.” “Not My will, but Thine be done.” Spiritual life and peace shone pure, undimmed, as some bright star between dark clouds in a stormy sky, all through that life, tempestuous and woeful as were its experiences. Saint of God! be not deceived! If you wish to enjoy those sweet fruits of the Spirit, you must, like your Lord, walk in the Spirit; for to be carnally minded is death, and to be spiritually minded alone is life and peace. Depend upon it, the connection between your walk and your spiritual experience, is as close and as invariable as the connection between holiness and

life on the one hand, and sin and death on the other. It lies in the nature of things; if you find the fruit, you may know the root; if you are cold, careless, insensitive, unbelieving, unhappy or unfruitful, conclude that you have not been walking according to the Spirit, or according to your new nature; but according to the flesh—according to your “carnal mind.” And what then? Must you rest satisfied with that conclusion, and lie down in helplessness? Oh, no! Must you set to work and strive hard to bring this carnal mind into a spiritual mind? To better this flesh which profiteth nothing? Oh, no! futile, fruitless tasks these. Let it alone, dear Christian; you are delivered from it, in and by Christ Jesus. It can never be changed, never be improved, and *never be got rid of* either, while you are in the body. It is dead virtually; it was put to death on the cross. A crucified man is a dead man to all intents and purposes, even before he expires. So your old nature is dead in this sense, it is *as good as* dead, it must die ultimately, and it is now dying by inches, even though it struggle and strive for the mastery still. It is a fallen foe; fear it not, let it alone, let it die. *You are not* in the flesh; but in the Spirit, if you are a Christian; and your business is to realize this, to believe it, and to act accordingly. The true way to overcome it is *to walk in the Spirit*; then you will not fulfil its desires, or be led captive by its power. Now, if you have been walking

in the flesh, and displeasing your Father in heaven, the first step the Holy Spirit in you would lead you to take, the moment you suffer yourself again to be led by Him, would be *to return to God*, from whom Satan has alienated you. The first impulse of your new nature, when, having shaken off the fell grasp of the flesh upon it, it is free once more to act according to its bent,—its very first impulse will be this, to approach God in the language of *confession*. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” It cannot rest without this; nor can it, prior to this, begin to taste “life and peace.” But “God is faithful;” no sooner is sin confessed, than it is pardoned. “I have sinned,” says David. “The Lord also hath put away thy sin,” replies Nathan; the barrier is gone, the breach is healed, the Holy Spirit is no longer grieved. “The blood of Jesus Christ His Son cleanses from all unrighteousness. God never wearies of pardoning, blessed be His Name. Weary not then in the task of confessing; and remember, the more you make a habit of confessing to God even your least sins, the less sin *you will have to confess*. Confession will make you watchful; so that at last you may have no *acts* of sin to confess. Then, let “Cleanse thou me from secret faults,” be your prayer; but as long as the carnal mind remains cease not to “watch and pray.”



NEW BOOKS AND NEW EDITIONS,

By C. R. H.

Published by J. F. SHAW & Co., 48, Paternoster Row, E.C.

Any profits accruing to the Editor from the sale of these or any other publications by C.R.H. will be placed to the fund for gratuitous circulation of Gospel Books and Papers.

All books from sixpence upwards sent *post free* on receipt of published price; or they may be ordered of any bookseller.

Second Thousand. With fine Portrait on Steel.

AN EXCELLENT GIFT BOOK FOR YOUNG MEN AND OTHERS.

Cloth, 3s. 6d.; Bevelled boards, gilt, elegant, 4s. 6d.

MEMORIALS OF HOWARD JOHNSTON,

A Servant of Jesus Christ,

With Notes of his Addresses.

By C. R. H.

CONTAINS THE FOLLOWING CHAPTERS:—

Light in Darkness.	Times of Refreshing.
Early History.	Among the Soldiers.
Early Religious Experiences.	Trials of Faith.
Conflict and Rest.	Watching for Souls.
Desire for Missionary Work.	Evangelistic Tours in England,
Business and Home Life.	Ireland, and Scotland.
Temptation and Succour.	Removal to Upper Clapton.
Development of Spiritual Life.	Last year in the Harvest Field.
Removal to Ireland.	The Final Victory.
The Work of an Evangelist.	Special Features in his Cha-
The Regions beyond.	acter and Ministry.
An Episode.	NOTES OF ELEVEN ADDRESSES.

“Howard Johnston was our own son in the faith, and it has greatly cheered us to read the story of his consecrated life. He preached the gospel fully and fearlessly, traversing the whole land to tell of his Master’s love.”—C. H. SPURGEON.

J. F. Shaw & Co., 48, Paternoster Row, E.C.

Or may be ordered of any Bookseller.

Second Thousand.

"OINTMENT POURED FORTH:"

Or, Some of the Precious Things of Jesus,

As found in the collected writings of the late H. M. WARNER.

In Poetry and Prose. Edited by C. R. H.

Cloth, red edges, 1s. : Gilt, extra, 1s. 6d.

"These 'precious things of Jesus in poetry and prose,' are 'gathered remains of a holy and happy life,'—of the life of one who was the instrument of 'winning many souls to God.' They are much above the average of such 'remains;' for while they indicate real and close fellowship with heaven, the prose pieces aim everywhere at practical holiness and usefulness, and the verses contain genuine poetry."—*British Messenger*.

"The whole book is sweet, very sweet."—*C. H. Spurgeon*.

DUBLIN ADDRESSES.

As delivered at several of the half-yearly Believers' Meetings in Dublin, from 1862 to 1872, by

F. C. BLAND.

J. M. CODE.

LORD FARNHAM.

HENRY GROVES.

T. SHULDHAM HENRY.

WILLIAM LINCOLN.

LORD RADSTOCK.

MARCUS RAINSFORD.

A. A. REES.

H. W. SOLTAU.

G. F. TRENCH.

AND SEVERAL OTHERS.

With an outline of the history of these interesting gatherings.

Cloth, 3s. 6d. ; extra boards, gilt edges, 4s. 6d.

Cloth, Red Edges, 1s. 6d. ; Gilt, Bevelled, 2s.

UNLEAVENED BREAD;

Or, FOOD FOR THE NEW LIFE,

Being Papers on important Subjects,

By T. Shuldham Henry, J. R. Caldwell, Geo. F. Trench,
M. McNeil Caird, J. R. S., and C. R. H.

"Some very thoughtful and spiritual papers, which, with the unction of the Holy Spirit resting upon them, cannot fail to bless the Christian reader."—*C. H. Spurgeon*.

"Comprise six papers by as many writers. They contain much important truth, gathered from the fountain of truth, the Word of God."—*The Christian*.

J. F. Shaw & Co., 48, Paternoster Row, E.C.

Or may be ordered of any Bookseller.

WORKS BY J. DENHAM SMITH.

Second Thousand.

WALK AND WARFARE;

Or, WILDERNESS PROVISION.

Cloth, 1s. 6d. Cloth extra gilt, 2s.

BETHANY LESSONS.

Price One Penny.

For gratuitous distribution, 6s. per hundred, direct from the Publisher. Post free (or through any Bookseller) 7s.

THE NAZARITE;

Or, Divine Separation.

Price One Penny.

THIRD THOUSAND.

ADDRESSES BY LORD RADSTOCK.

Cloth boards, 1s. ; Gilt, 1s. 6d. ; Roan Super., 2s. 6d.

ALSO BY LORD RADSTOCK,

AN
APPEAL to the UNDECIDED.

Tinted, One Penny ;
Seven Shillings per hundred.

A
CALL TO SERVICE.

Tinted, 6d. per dozen ;
3s. 6d. per hundred.

WORKS BY W. LINCOLN.

Lectures on

THE EPISTLE TO THE HEBREWS.

Cloth, 1s. 6d. ; Gilt extra, 2s.

THIRD THOUSAND.

LECTURES ON THE EPISTLES OF JOHN.

Cloth, 2s. ; Gilt extra, 2s. 6d. (post free.)

LECTURES ON THE BOOK OF REVELATION

Are appearing in *The Latter-Rain*, monthly, 1874.

J. F. Shaw & Co., 48, Paternoster Row, E. C.

Or may be ordered of any Bookseller.

20TH THOUSAND. BY C. R. H. THE
THE ENLARGED LONDON HYMN BOOK,

Containing 640 Select Gospel and Worship Hymns,
 Now in use in several parts of the United Kingdom.

The Hymns are arranged in the following order. The Gospel declared and the Gospel received. Prayer and Thanks-giving (including Hymns for special occasions.) Worship and the Lord's Coming. Various Hymns and Home-Songs, suitable for social gatherings and private use.

These Hymns have been selected with great care, and include the most recent favourite compositions, and some furnished by well-known authors for this book.

"The Enlarged London Hymn Book is worthy of our warmest commendation, for the Hymns which are omitted, as well as for the spiritual, and, in many cases poetic excellence, of those which have been inserted. CHRISTIAN STANDARD.

"It is a good collection, and likely to be popular."—C. H. SPURGEON, in the "Sword and Trowel."

"For its purpose, decidedly the best collection I have met. It is earnest, evangelical, poetical, spiritual, and inspiring. I should rejoice to see it circulated, like its predecessor, by the hundred thousand.—H. GRATTAN GUINNESS.

"A charming collection. May the Lord be much praised by it.—LORD RADSTOCK.

"Many thanks for your admirable Hymn Book. I am sorry I had not seen it three weeks earlier. As it now is I am pledged to another book, which I do not like nearly so well as yours.—DR. THOS. BARNARD.

"I was greatly pleased with your new Hymn Book. Can it be excelled? I asked. I do not think it can.—A. MIDLAND.

Prices, Paper cover, 6d.; cloth limp, 9d.; cloth boards, 1s.;
 cloth gilt, 1s. 6d. & 2s.

400th THOUSAND.

THE LONDON HYMN BOOK.

A Selection of 226 choice Hymns for general use.

* * This book has been introduced into more than 500 places, and is used by most of the leading Evangelists.

Mr. C. H. Spurgeon, in the "Sword and Trowel," thus commends it, "Among all the smaller collections of hymns we know of none equal to this. We have already recommended it for use in revival meetings, prayer meetings, and other services, and we take the opportunity of the issue of a new edition to mention it again with favour."

Price 2d.; Cloth 3d. & 4d.; Cloth, gilt, 6d.; Morocco, 1s. 6d.

A LARGE TYPE EDITION, 6d., cloth, 9d., cloth boards, gilt, 1s. 6d.; Morocco elegant, 3s. 6d.; limp flaps, 4s. & 5s. 6d.

J. F. Shaw & Co., 48, Paternoster Row, E.C.
 Or may be ordered of any Bookseller.

MUSIC FOR THE
ENLARGED LONDON HYMN BOOK,
 PART FIRST, ONE SHILLING.

20th Thousand. The

CHILDREN'S LONDON HYMN BOOK,

Containing 128 choice hymns, original and selected. May be bound with the London Hymn Book.

Price ONE PENNY; Cloth, 3d. and 6d.

"Our friend Mr. H. has done his work well, and produced a very useful collection for children."—C. H. SPURGEON, in the "Sword and Trowel."

"Very good. The best collection of the many I have seen." T. LYDIATT.
 "We much prefer your little book to any we have seen." G. A. SPRAGUE.

GOSPEL HYMNS.

A book of Thirty well-known Gospel Hymns for Special Services, for a week or so. 2s. 6d. per 100.

LONDON LEAFLETS.

The entire set of these hymn leaflets, containing five or six gospel hymns in each, Nos. 1 to 16.

Post free, SIXPENCE per HUNDRED; 4s. per thousand.

Sample packet assorted, post free for three-half-pence.

LONDON TRACTS.

Of a striking kind. Four pages, 1s. per hundred.
 Samples sent on receipt of 2 stamps. Large quantities at a considerable reduction.

THE ENTIRE SET OF

VERY LARGE TEXTS AND MOTTOES.

In one, two, three, and four sheets in length. Suitable for the walls of large buildings. Printed in blue ink, on good paper.

Prices 3d. to 1s.; or Mounted on Canvas and
 Varnished 1s. 3d. to 4s. 6d.

A sample packet with full list of Texts and prices, sent post free by the Editor of *The Latter-Rain* for 4d.

N.B.—These are the largest Texts published, the letters being 9 inches deep.

J. F. Shaw & Co., 48, Paternoster Row, E.C.
 Or may be ordered of any Bookseller.

EIGHTH YEAR.

THE LATTER RAIN:

A Record of Christian Word and Work.

This Journal is published on the 1st of every Month—with a view to further the work of Evangelization, and the building up of the children of God on their most holy faith.

It contains articles on the Believer's Salvation, Life, and Hope, Doctrine and Practice, Outlines of Prophecy, Signs of the Times, Notes of Bible Readings, Addresses by various Teachers and Evangelists (taken by shorthand writers expressly for these pages), New Hymns and Select Poems, Words of counsel and encouragement to Anxious Enquirers, Young Converts and Labourers in the Vineyard.

It marks the progress of the Lord's work, and chronicles facts relating thereto, which are likely to encourage believers in their faith, prayers, and active devotedness in the service of Christ.

Notices of intended Meetings are regularly given, with other information often of much interest to those engaged in Christian effort, amongst whom it frequently proves a convenient channel of intercommunication.

Amongst the contributors to *The Latter-Rain* are many well-known Pastors, Teachers, and Evangelists.

TWENTY PAGES, PRICE ONE PENNY.

2 copies post-free 2d., or 2s. 6d. for 12 months.
4 copies " 4d., or 4s. for 12 months.
6 copies " 6d., or 6s. for 12 months.
8 copies " 8d., or 8s. for 12 months.
10 copies " 10d., or 10s. for 12 months.

And so on, increasing by fours.

Four or more persons uniting together may thus secure copies on the day of publication, direct, without extra cost.

Volume VI.—Cloth 3s., Gilt boards, 4s., or the set of six Vols. 18s. & 21s.

THE CHRISTIAN AMBASSADOR:

An Illustrated Gospel Magazine.

Containing earnest words of life for the Unconverted.

THREEPENCE per Dozen, or post free as follows—

20 copies	5d., or 5s. for 12 months.
40 copies	10d., or 10s. for 12 months.
60 copies	1s. 3d., or 15s. for 12 months.
100 copies	2s., or 24s. for 12 months.

YEARLY PARTS, containing a variety of Gospel Articles suitable for the Unconverted, Paper cover 6d., Cloth 9d.; or Two Years Parts bound in one, Cloth, 1s., Bevelled super, 1s. 6d.

A MESSAGE FOR 1874.

A Special Illustrated Paper.

Containing Eight pages of original and other Articles on the Gospel and the Realities of Eternity.

It is earnestly desired to secure for this special paper an extensive circulation throughout the United Kingdom and abroad. It is therefore issued at a low price.

6d. per dozen, 4s. per 100, post free.

Larger quantities at a considerable reduction.

J. F. Shaw & Co., 48, Paternoster Row, E.C.

Or may be ordered of any Bookseller.